THE STRATAGEMS of Ieruſalem:

With the martiall lawes and militarie diſcipline, as well of the Iewes, *as of the Gentiles.*

By *Lodowick LLoyd* Eſquier, one of her Maieſties Serieants at Armes.

Sap. 7.
Candor lucis æterna eſt ſapientia.



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MVSEVM
BRITAN
NICVM

TO THE RIGHT

Honourable Syr *Robert Cecill* Knight; Principall Secretary to the Queenes moſt excellent Maieſtie; Maiſter of the Court of Wardes and Liueries, One of her *Highneſſe moſt Honourable priuie Councell, and Chauncellour of the Vniuerſitie of Cambridge.*



Lexander the great (right Honorable) thought long to write the ſtraunge ſights hee ſawe in *India*, to *Ariſtotle* the philoſopher in *Macedonia*, *Cæſar* made haſte to write the celeritie of his victorie in *Pontus*, to his friend *Anitus* at *Rome*. The like deſire is in my ſelfe, with no leſſe longing to make my labour knowne to ſuch honourable friends, as will both accept and defend my trauaile herein; Of whom I made choice of your honour, to dedicate the

Stratagems of *Ieruſalem*, as vnto one that is furniſhed with ſtratagems, wiſedome, and knowledge, of whō I may ſay, as *Plato* ſpake of ſuch like, *Conſilium eius eſt, qui rei cuiuſq; peritus.* Such wiſe and graue councellors the Lord euer prouided, to attend on godly and vertuous Princes, as eyes and eares, to preuent both home and forraigne ſtratagemes of enemies, as *Chuſai* with *Dauid*, to preuent the wicked purpoſe of *Abſalon*; and *Nathan* with *Salomon*, to finde out the trecherous intention of *Adonias*. The Lord left not the wicked Samaritans vnprouided of Prophets & councellors, yea euen amōg Infidels and Pagans the Lord ſtirred vp *Daniel* to counſel *Nabuchodonozer* in *Babilō*, & *Ioſeph* to counſell *Pharao* in *Egipt*, that they might confeſſe & acknowledge God to be the Lord; therfore wel ſaid *Solon*, *Non quæ ſuauiſſima, ſed quæ optima, ſunt cōſulenda*: It is not the cōſultatiō of the Romains with their ſoothſaiers, that made their Empire ſo to floriſh, nor of the Perſians with their *Magi*, that got the Monarchy of the Aſſyrians to *Perſia*. All ſtratagems, victories, & good counſell commeth from the Lord, ſo wiſdom ſaith, I dwel with Princes in councell, and am among them that ſeek wiſdom & knowledge. *Plato* the Philoſopher could ſo ſay, *Omnis conſultatio quiddam ſacrum eſt*: and *Ariſtotle* his ſcholler, called councell of Princes, *Diuiniſſimum*

conſilium.

consilium. The kings of *Persia*, when they admitted any into councell, tooke their signet, & laid it on their mouths, as a seale of silẽce, saying, *Anima cõsilij secretũ*; so *Alexã:* did to his councellor *Ephestiõ*; Neither could any be of councel in *Persia*, but such as were in coũcell most secret, & in gouernmẽt most wise & prudent. The cause why *Demosthenes* was so esteemed amõng the Athenias, was his wisdõ & policie often to preuent the force & stratagems of *Phillip* of *Macedon*. The cause why *Vlixes* was iudged more worthy of *Achilles* armor then *Aiax*, was his experience and councell to *Agamemnon* in the Grecian warres. So it may be well spoken of *Nestor*, who was preferred before all other Greeke Captaines, for the like cause, *Multitudo enim sapientũ sanitas orbis terrarũ est*, saith wisdom. It was not the counsel of the Nimph *Egeria* to *Numa*, which was ridiculous, but the wisedome & policie of *Numa*, therby to establish his lawes, much commẽded. Neither the counsell of *Iupiter* in the Capitoll to *Scypio*, which was foolish, but the policie & practise of *Scypio*, therby to animate his soldiers, much extolled. But no councell, no policie against the Lord, no wisdom nor Stratagem to ouerthrow a king, or a kingdom, but the sins of the king & the kingdome. So could *Cratippus* the Philosopher, to that effect answere *Pompey* the great, *Fata per causas*

agunt; So could *Phæteniſſa* the Witch anſwere *Saul* at *Endor*, *Fatum pietatis appendix*; So could the Idoll of *Apollo* aunſwere *Auguſtus Cæſar* at *Delphos*, the one willing to know what ſhould become of the kingdome of *Iſrael*, the other of the Empire of *Rome*. But ſuch buſie ambitious braines, like *Cornel. Lentulus*, that dreamed, he ſhould be the third *Cornelius* that ſhould gouern the Empire, were baniſhed out of *Athens* by the law *Oſtraciſmus*, & ſuch might not come in *Rome* in gownes or in long cloakes into the Senate houſe, by the law of *Cincius*. Many haue *Iocobs* voice, but they haue *Eſaus* hands, like *Balaam*, *Qui vocem non mentem mutant*. Theſe diſſembling *Gibeonites* were found out by *Ioſhuah*; theſe bragging *Ephraimites* were tried by pronouncing the letter *Schiboleth*. None can reſiſt the ſet purpoſe of the Lorde, who could hinder *Moſes* of his triumph in the midſt of the ſea? or let *Ioſhuah* to ſet his trophey in the middeſt of the heauens? euen he that commaunded the ſeas to be diuided, and commanded the Sun to ſtand ouer *Gibeon*, and the Moone ouer *Aialon*; to whom iuſtly belong all ſtratagems, victories, tropheys, and tryumphes.

Your Honors alwayes readie
at commandement,

Lodowick Lloyd.

ALphonſus *king of* Cicile *(gentle Reader) was euer wont to ſay,* Optimos conſiliarios eſſe mortuos, *meaning wiſe and profitable bookes, both at home and abroad.* Lucullus *one of the greateſt captaines among the Romaines, and* Philopomē *of no leſſe fame among the Grecians; the one by reading* Euangelus *bookes, the other by reading* Xenophon, *became excellent ſouldiers. In ſo much that* Cicero *wondred that* Epaminondas *being ſuch a ſingular Philoſopher, ſhould become ſo famous a Captaine. A great ſtaine in* M. Corilianus *and in* C. Marius, *(though otherwiſe ſtout and valiant) not to be learned.* Cæſars *Commentaries are at this time as much eſteemed among the Turkes, as* Homers *Illiads were in auntient time among the Grecians. If theſe Polymarchies and Campmaiſters confeſſe, that by holding a penne in the one hand, do profit as much, as by holding a ſword in the other, or rather more; If* Fabius *weakned* Hanibal *more by delayes, then* Marcellus *did by the ſword; If* Fabritius *wearied* Pirrhus *more by counſell, then all* Rome *could do by their warres, then it is truly ſaid, that* Plura auſpicijs & concilijs, quam telis & manibus geruntur. *So that ſometimes that ſaying of* Cicero *is true,* Cedant arma togæ; *an other time the ſaying of* Lyſander *is as true,* Sileant leges inter arma. *So all Empires ought to be,* Non ſolùm armis decorata, verumetiam legibus ornata. *Therefore* Alexander Seuerus *vſed both the ſword and the penne, as well in decreeing of his lawes at home, as in mannaging of his warres abroad,* Conſilijs togæ, & militiæ literatos adhibere. *I ſpeak not of ſuch bookes which* Plato *compareth* Adonijs hortis, *freſh and full of ſauour in the morning, and withered and decayed at night, like the Elephants of* India *at their firſt ſight in* Aſia, *were ſo wondred at, that* Antiochus *the great, hauing but two, named the one* Aiax, *the other* Patroclus, *the names of two Princes: but when theſe Elephants became ſo common in* Rome

and

and in Asia, that they were in euery Cõsuls triumph, they were called but Boues Lucanias; a great change frõ the names of Greeke Princes, to bee named oxen of Lucania. Bookes are no otherwise; for in auntient time, when bookes were yet rare, they were fellowes and companions with Kings & Princes in courts, it so seemed by Alexander the great, who could not sleepe before he laid Homer with his dagger vnder his pillow; and by Scypio Affrican, who would not frõ Rome to Carthage, without either Panetius or Polybius in his company: and now bookes being common, are so little regarded, rather bought for their golden tytles which the Printer giueth them for his sale, then for the matter therein by the Author written for the Reader, much like to Mithridates sword, whose scabbard was farre more precious and richer without, then the blade within. Of such bookes Plato speaketh, Qui subitò & vno die nati, celerimè pereunt, therfore seldome seene in sight are most in request. The Ebaine tree which Pompey the great brought in his triumph into Rome, was more wondred & gazed vpon, then all the braue shewes of the triumph besides: So fewe wise words out of a wise mans mouth, are more esteemed then heapes of wordes out of an vnwise mouth, like the Abderites Embassadors, more desirous to heare fewe words out of Zeno the Philosophers mouth, then of all the Athenians besides: and therfore Pau. Æmilius, after he had subdued the king and kingdome of Macedonia, wrote no more to the Senators, but Victus est Perseus. Cæsar, after he had conquered king Pharnaces, wrote no more words, but Veni, vidi, vici: Like the Lacedemonians, whose writings and speeches were so short and briefe, that they would answer either Embassadors, friends, or foes, by writing or by mouth, in two or three words. And so with the like fewe words, I referre my selfe to the gentle disposition of the reader, rather to excuse my trauell in curtesie, then to accuse my good will wrongfully.

Lodowick Lloid.

The first Booke of the Stratagems of *Ierusalem.*

CAAP. I.

Of diuers Battels and Combats. Of seuerall markes of diuers nations vpon the good and bad. Of the calling of Abraham, *and of his praise and trauell.*

THe whole BIBLE is a Booke of the Battels of the Lord, and the whole life of a man a militarie marching to these Battells betweene the seede of the womã, & the Serpent, which Battel was first fought in heauē betweene *Michael* and his Angels, and the Dragon and his angels, at what time Satan was ouerthrowne and cast out of heauen with all his angels with him.

The second Battell was in Paradise, fought betweene the seede of the woman, and the seede of the Serpent, where likewise Sathan was ouerthrowne, for then it was promised that the seede of the woman should tread downe the Serpents

head, thereby perpetuall warre was publikely proclaimed in Paradiſe, to continue betweene the ſeed of the woman and Sathan, and therefore are the battels of the Lord innumerable, in reſpect of number, for that euery liuing man muſt fight in this battell in his owne perſon for his owne life, and inuincible in reſpect of power and force: for all battels and victories are of the Lord, yea euen amongſt Infidels and Pagans. Which if the Hebrewes had ſo acknowledged it, and had marched truly and faithfully in the Lords battels, they ſhould haue acknowledged this to haue bin their true Oracle, that all victories come from the Lord, and not from the arme of man. Thē the Hebrewes might haue known, that *Egipt* where they had bene bondmen and ſlaues 430. yeares, was giuen to them for a pray frō the Lord, by the hands of *Moiſes* and *Aron*, and after *Egipt*, the *Canaanites*, *Edomites*, *Moabites*, *Ammonites*, *Philiſtines*, and diuers other nations were alſo giuen into their hands, they might haue acknowledged that the ouerthrow of 39. Kings was no ſmall bootie to ſuch ſimple men, as were no ſouldiers by education, but brought vp as ſhepheards from *Abrahams* time to *Moiſes*.

39. Kings ouerthrowne by Moiſes and Ioſhua.

But they forgot the great armies and legions of Frogges, Flies, Graſhoppers, and ſuch armies which the Lord prouided to fight for them, while yet they were bondmen in *Egipt*, where they had ten victories, and ten tryumphs, ſome in the midſt of the land of *Egipt*, ſome in the midſt of the Court of *Pharao*; and ſome in the midſt of the red ſea, to the wonder, and terrour of the whole world. The *Hebrues* might likewiſe haue knowne, that the *Chaldeans* were giuē

to

to the hands of the Aſsyrians : the Aſsyrians to the Perſians, the Perſians to the Macedonians, the Macedonians to the Romanes.

Yet all theſe miraculous victories, which the Lorde gaue the Hebrewes ouer ſo many Kings and Countries, could not make them to acknowledge the author thereof, but what victories ſoeuer the good kings of *Iudah* got by ſeruing of the Lord, that the euil & wicked Kings both of *Iuda* & *Iſrael* loſt by their Idolatry and contempt of the Lord, vntill they themſelues were rooted out of their Countrey, ſlain and ouerthrowne, and their Kings taken & carried captiues, the one by *Salmanaſſer* to the Aſſirians, the other by *Nabuchodonozer* into *Babilon*, of whom you ſhall reade more, of them and of their warres hereafter.

Of combats.

And now I thinke it moſt conuenient to ſpeake ſomewhat of diuers ſeuerall combats, which is the ſtrongeſt and onely battaile, for in this battaile euery man muſt firſt ouercome himſelfe, and after be ready armed to fight with Sathan and his ſouldiers, the onely enemie of man, againſt whom all men are bounde by the vow of *Cherim*, to fight the battels of the Lord. We are commanded to be as ſubtill as Serpents to preuent the ſubtill ſtratagems of Sathan with ſpirituall weapons, who from the beginning againſt the Lord in heauen, and againſt man in Paradiſe practiſed his policies, this is the old Dragon which *Michael* threw downe out of heauen, this is the ſerpent which the ſeed of the woman ſubdued in Paradiſe, this is that ghoſtly enemy which practiſed his ſtratagem by his ſeruant *Pharo* in *Egypt*, not onely by making a lawe and decree firſt to kill the

The vow of Cherim.

Hebrewes children, and after by a second decree to drowne them in *Nilus*, least he should be deceiued in the first, but also with a like stratagem by his seruant *Herod* to kill to the number of 14000. yong Infants in *Bethelem* and in *Iuda*, among the which he sought Christ: therefore we are commanded to be strong and valiant, as the Lord commanded not only *Ioshua*, *Dauid*, and others of his owne seruants, but also *Nabuchodonozer* and *Cyrus*.

In these kinde of battels or combats, euery man must be armed with such spirituall weapons, as is by *Paul* the Apostle appointed, to resist the violence of so great an enemy, who doth not only assault vs abroad, but in our chambers, yea in our beds, we must therefore wrestle with this enemy as *Iacob* wrestled with the Angell, for the which he was named *Israel:* as *Iob* wrestled with Sathan, for the which the Lord called him his seruant *Iob:* Or as *Dauid* did with the Gyant *Goliah*, for the which he was annointed King of *Israel*.

In these kinde of combats the Prophets & Martyrs of the Lorde win many victories of Sathan and his souldiers, as *Esay* that was sawed in peeces by *Manasses* in *Ierusalem*, *Ieremy* that was stoned to death at *Taphnis* in *Egipt* by the people: *Ezechiel* whose brains were beaten out in *Babilon*, and infinite numbers of the Martyrs of the Lord, which fought in these battels of the Lord with legions of diuels, and armies of spirits, and got glorious victories, and were crowned not with the Oliue of *Olimpia*, nor with the Lawrell of the Romanes, but with Crownes and Garlandes made of the tree of knowledge, and of

the

the tree of life, crownes of immortalitie, and garlands of eternitie.

Theſe might ſay with *Paul*, We haue runne a good race, and fought good combattes, farre greater combattes then *Romulus* had with *Acron*, and yet it was for two kingdoms: greater then the combat that *Artaxerxes* had with his brother *Cyrus* for the great kingdome and Empire of *Perſia*, or the combattes betweene *Hector* and *Aiax*, where many Kings and kingdomes were ouerthrowne: but the only combat which makes euery ſouldier ſtout and valiant, was by the ſeede of the woman who reſcued *Adam* from the bondes of Sathan, and reſtored him to libertie, and wanne a greater victory to *Adam*, then *Adam* had loſt to Sathan: this is the ſtrong armed man that is ſpoken of in the Goſpell of Saint *Luke*, that did binde Sathan and tooke his rich ſpoyle out of his clawes, reſtored to *Adam* his life and libertie, with a condition to ſtand out and reſiſt Sathan, and to fight ſtoutly againſt Sathan in theſe combattes and battailes of the Lorde, for *Adam* was firſt a murtherer of his children, before he had children, and *Adam* was the cauſe that Chriſt was ſlaine for him, thereby to ſaue him and his children.

Adam reſcued by the ſeed of the womã.

Luke. 11.

Vnder this ſtrong armed Captaine, all men muſt march armed to fight the Lordes battaile, as *Elias* did, who marched himſelfe againſt 450. falſe Prophets of *Baal*, in combat of life & death, whom hee ouercame and ſlue for theyr Idolatry, at the brooke *Kyſon*.

Elizeus leadeth the Army of Benhadad blind frō Dothan to Samaria.

In like sort marched *Elizeus* and led the whole Army of *Benhadad* from *Dothan* to *Samaria* blinde among their enemies, for *Benhadad* king of *Syria* had sent to bring *Elizeus* from *Dothan* to *Damascus*, as *Achab* sent Captaines with 50. souldiers to take *Elias* in mount *Carmel*, but *Elias* commaunded fire from heauen to destroy them, as he destroyed *Baals* Prophets: thus the Prophets of God are for theyr victories ouer Kings crowned, for the Lord raised among all Nations some faithfull seruants of his to fight in these combats, as *Ioseph* in *Egipt*, *Daniel* in *Babilon*, *Iob* in the land of *Huz*, and many such, were crowned victors, and triumphed ouer Sathan, for none shall bee crowned saith *Bernard*, but hee that obtaineth victorie, none obtaineth victory but he that fighteth, no man fighteth but with him that is his is enemie: so the Lord reserued as he said to *Elias*, 7000. in *Israel*, that neuer bowed, nor bended knee to *Baal*, for the Lord hath marked his people in all Countreys with the letter *Tau* in their foreheads.

So hee marked the Hebrewes in the land of *Gosen*, to be saued from the plagues in *Egipt*, the Angell also was commaunded of the Lord to marke the doore postes of the houses in *Egipt* with the sprinkling of the bloud of a lambe, as a mark to spare his people.

They that mourned in Ierusalem were marked with the letter Tau.

So the Lord commaunded his Angels to goe through the whole Cittie of *Ierusalem*, that those that wept and lamented for *Ierusalem*, should bee marked in theyr foreheads with the letter *Tau*.

The

The Lord alſo charged thoſe Angels that had power to hurt the earth and the ſea, not to hurt the earth vntill the ſeruants of the Lord were ſealed and marked in their foreheads.

Paul as himſelf ſaid, bare the markes of the Lord Ieſus in his body, oppoſing the markes of thoſe ſtripes which hee bare for his maiſter Chriſt, as a mark of his Apoſtleſhip againſt the outward circumciſion of the Iewes, theſe were externall markes by the Prophets ſet downe in the olde Teſtament, but in the new Teſtament, the ſeruants of the Lord were marked, with the bloud of the Lambe Chriſt Ieſus, a true marke of our ſaluation. *Pauls marke.*

There is a Nation in the Eaſt Countrey, dwelling in ſome part of *Armenia* called Iacobites, both circumciſed and baptiſed, that are marked both in their forehead and in their breaſt with the character or likeneſſe of the croſſe. *Iacobites marke.*

The wicked alſo haue their inward and outward markes: *Cain* had his marke, not outwardly ſeene by men, but inwardly ſo felt of *Cain*, that hee oft did wiſh to die, and could not, for that was his marke, that whoſoeuer kild *Cain* ſhould bee ſeuen folde puniſhed. *Cains mark.*

Eſau had alſo his marke, and ſuch a marke, that all the Edomites that came of him had alſo *Eſaus* mark, whoſe marke was that hee could not repent though he ſought it with teares. *Eſans marke*

So had the falſe Prophets their markes, as the meſſengers of Sathan, to ſpeake lies to the people: and ſo Heretiques had their marks, for blaſpheming the name of the Lord, denying one article or other of our faith.

I leaue

I leaue theſe inward marks to ſuch as be marked in cõſcience with hot Irons, & come to the external marke ofthe Romans, who marked men cõdemned to die, with two letters, *Cappa* & *Thita*, as marks of death: and thoſe that ſhould be ſaued with T. and a. as markes to liue: this letter *Tau* was vſed in many Countries for a marke to liue: ſo ſouldiers that eſcaped the daungers of warres, were likewiſe marked with this letter *Tau*. As among the Romanes by the decrees of *Honorius* and *Arcadius*, both Emperours of *Rome*, the ſouldiers were marked vpõ their armes. The Thracians were marked in their foreheades, whereof they were ſo proud, and reioyced ſo much of theſe markes to terrifie their enemies, like the old Britaines who painted themſelues, that they might ſeeme terrible in their warres. Of theſe markes of ſouldiers I ſhall haue occaſion to ſpeake of, when I entreat of military diſcipline to ſouldiers, omitting now further to ſpeake of letters written in ſeruaunts foreheads, of rings on bondmens feete, and haires of the head halfe ſhaued. Of which *Appulius* writes, *Frontes literati, Pedes annulati, &c.* So that among diuers nations they were marked on the breaſt, foreheads, hands, and armes.

Turneb. lib. 24. cap. 12.

The markes of diuers nations with the letter Tau.

Appul. lib. 9.

As the Syracuſans burned their ſeruants in the forehead with the print of a horſe, to be knowne as bondmen, ſo the Sameans burned the Athenian ſouldiers taken captiue in the warres, in the forhead with the print of an Owle. And in like ſort the Athenians burned the captiue ſouldiers of *Samana* in the forehead with the likeneſſe of a ſhip.

Alex. Neapolit. lib. 6. cap. 18.

Among

Among the Lacedemonians, and in most part of *Greece*, it was not lawfull for bondmen to weare haire neither on head nor face.

Among the Romains for 454. yeares, there was no Barbers seene nor knowne: *Pub. Tycinius* was the first that brought Barbers from *Sicilia* to *Rome*: and *Scypio Affrican* was the first that shaued his beard in *Rome*. *The time that Barbers were first seen in Rome*

It is written that *Cæsar* the first Emperor of *Rome*, so hated hairie heads, that whersoeuer he met them, he caused the hinder part of their head to be shaued that they might seeme bald, because hee was bald himselfe.

Phillip king of *Macedon* vnderstanding that one of his Captaines died the haire of his head & beard, disgraded him from his place. The like did *Archidamus* king of *Sparta*, when he sawe one with coloured haire, exhorting and animating the people, forbad him straight to speake, saying he could not haue a true tongue, that had a false coloured head: yet both *Pirrhus* and *Hannibal* in *Italy* coloured their haires, but it was a stratagem to deceiue the enemies that they should not be knowne. *Philip.* *Archidamus.*

I come to speake of greater markes, the markes of calling of Gods people, both of the Iewes and of the Gentiles: For as *Abraham* was the first man of the stocke of the Hebrewes, that is called the Father of the faithfull, so was he the first man marked amõg the Hebrewes, to confesse the name of the Lord, to whom the first promise was made, who beeing admonished by an Oracle at 75. yeares of age to leauẽ the Chaldeans, remoued to *Carres* a Citie of *Mesopotamia*, *Abraham the first man marked.*

tamia, where he buried his olde father *Thare*, from thence *Abraham* remoued, and went to dwell in the land of *Canaan*, where so great a famine began, that *Abraham* with his wife were forced to flie to *Egipt*, where likewise he doubted that the beautie of *Sarah* should put him into much perill and daunger, and therefore hee named her his sister and not his wife, for he feared *Pharao*, as he feared *Abimelech* king of *Ierar*, saying to his wife *Sarah*, I know thou art a faire woman, and therefore they will destroy me for thy sake, for I know the feare of God is not in these places.

Gen. 12. Abraham feared Abimelech and Pharao for his wife.

But the Lorde deliuered *Abraham* from all this care and feare, and vexed both king *Pharao* and *Abimelech* for their wicked thoughts, and intention against *Sarah*: with such terrour and feare by visions, and vexations both of themselues & of their people, that they were warned by their owne Oracles, to reuerence and to honour *Abraham* as a Prophet, after which time *Abraham* continued in *Egipt* 3. yeares, taught the Egiptians true religion, and read Astronomy so long there, in the which Science he being instructed in his owne Countrey among the Chaldeans, the first learned Nation and Empire of the world.

Abraham read Astronomy in Egipt

Of this *Abraham*, *Berosus* the Chaldean writer reporteth these words: *Post diluuium decima ætate apud Chaldeos, erat quidam iusticiæ cultor, Vir magnus & syderalis scientiæ peritus.* And *Damascenus* also reporteth that *Abraham* dwelt in *Damascus*, that at the time of *Iosephus*, not only his name was much spoken of, but also his house well knowne where hee dwelt in *Damascus*.

Ioseph. lib. 1. de Antiq. Iudeo.

maſcus, and therefore we will ſpeake ſomething of the Hebrewes, of whom *Abraham* was the firſt Father of the faithful. I am not ignorant that *Heber* was the firſt of the Hebrewes name before *Abraham*. In thoſe dayes ſeldom was ſeene any battel, for the firſt and greateſt onely battell among kings that we read of at that time, was the battell at *Siddim*, which was fought in the time of *Abraham*.

CHAP. II.

Of the Battell at Siddim, *where foure kings were ouerthrowne by* Abraham, *and* Lot *reſcued.*

IN this Battell met nine Kings togither to ioine battel, foure againſt fiue, the king of *Shinaer*, the king of *Ellaſar*, the king of *Elam*, and the king of the nations, againſt the fiue kings of *Pentapolis*: In this battell were *Rephaims*, *Emims* and *Horims*, Gyants, which liued of theft and robbery in mount *Seir*, and in other places: yet in this battell the fiue kings of *Pentapolis*, were ouerthrowne by the foure kings and fled, and *Lot* the Nephew of *Abraham*, was taken priſoner in this battell by the Aſſirian kings, beſides they tooke all the wealth and ſubſtance of theſe fiue kinges for a ſpoyle to the ſouldiers, they were ſuch kings at that time, as had the whole Empire of *Aſia* betweene them foure.

Abraham reſcued the fiue kings, and Lot his Nephew.

Abraham hearing this hard news of the ouerthrow of theſe kings his neighbors, & of *Lot* his nephew, vſed this ſtratagem, made ſtrait after thē in the night time with his onely houſhold ſeruants, which were

three hundred and eighteene, came ſuddainly, and ſet vpon them, fought with them, ouerthrew them, and chaſed them to *Dan*, where *Abraham* gaue them another battell, recouered *Lot*, the men, the women captiues, and all the wealth of the fiue Cities called *Pentapolis*, and deliuered all the wealth to the kings of *Zodom* and *Gomorrah*, the owners therof, and kept no part to him nor to his ſouldiers.

This was a battell of the Lord, that *Abraham* being but a priuate man with his houſhold ſeruants ouerthrew foure of the greateſt kings of *Aſia*, for in theſe battels of the Lord numbers are not reſpected.

The victorie of Gedeon ouer the Madianites. Iud. 7.

As *Gedeon* marched with three hundred Souldiers, againſt the Madianites and Amalekites, who were like Graſhoppers in number, and like ſandes of the ſea in multitude, yet were they ouerthrowne, chaſed and ſlaine an infinite number by *Gedeon*, and his three hundred ſouldiers: with the like ſtratagem as *Abraham* did the Aſſirians.

Dauid reſcued his two wiues. 1. Sam. 30.

So *Dauid* with foure hundred ſouldiers marched after the Amalekites after they had burned *Ziclags*, and had taken *Dauids* two wiues with al the reſt captiues, ſlue & ouerthrew them, and reſcued his wiues at *Bezor*, with all the men, women, cattel, wealth, and all the ſpoyle which the Amalekites tooke away frō *Ziclags*. But yet *Dauid* according to his maner, wold neuer begin battel before he had conſulted with the Lord, commanded *Abiather* the Prieſt to bring him the *Ephod*, and was aſſured thereby of the victorie ouer the Amalekites at *Bezor*, as *Gedeon* was of his victorie ouer the Madianites.

So *Abraham* reſcued *Lot* his Nephewe, at the battell

battel of *Siddim*, where *Melchiſedech* king of *Salē*, for the victory therof met *Abrahā*, & entertained him & his ſoldiers with great liberalitie, & *Melchiſedech* offered gifts vnto *Abrahā*, and ſacrifice vnto the Lord, with thanks for the victorie, and *Abraham* gaue *Melchiſedech* tythes of all the ſpoyles hee had by the victorie, and deliuered it to the king of *Zodom*, and the reſt of the kings their wiues, and all the men and women captiues which the foure kings tooke away, and *Abraham* refuſed to take the worth of a ſhoe latchet at the king of *Zodoms* hand, leaſt he ſhould ſay I haue made *Abraham* rich. So that *Abrahām* was in his own perſon in the firſt and greateſt battel, where nine kings met in battell: after this *Abraham* returned to *Canaan*, and dwelt in *Hebron*, vntill *Zodome* and the reſt of the fiue cities were deſtroied with fire from heauen in the ſight of *Abraham*, who but fewe yeares before defended *Zodom* from the foure kings of *Aſſyria*. *Gen.* 14.

And at that time *Abraham* ſtaied the Angels, as they went to deſtroy *Sodom*, vnder the oake of *Mambre*, where he feaſted them, and intreated them on the behalfe of *Zodome*, that if ten godly men might be found in it, the citie might be ſaued, but none was found there but iuſt *Lot*, at this verie time vnder the oake of *Mambre Iſaac* was promiſed to *Abraham*, for ſo the Lorde named him at that time, *Sarah* his mother being 90. yeares old. *Three Angels feaſted at Mambre with Abraham.*

So *Samuel* was borne of *Anna* his mother, ſo *Iacob*, and ſo *Ioſeph* his ſonne were borne of barren women, as *Iſaac* was, foure alſo were named before they were borne, *Iſmael* the ſonne of *Abraham* by *Agar*, *Iſaac*, *Solomon*, and *Ioſias*. *Foure were named before they were borne.*

Tanta virtutis est, quãte & difficultatis bonum esse inter malos. Bernar. Epis. 25.

Now againe to *Abraham*, after *Lot* was rescued by him, *Lot* dwelt againe in *Zodom*, among reprobates and wicked vngodly men, being named iust *Lot*, hard it was for *Lot* to liue honest or iust among such wicked Zodomites, and yet in *Zodom Lot* saued himself, but in *Zoar Lot* was ouerthrowne: *Abraham* could rescue *Lot* at the battell at *Dan* from 4. kings, the Angels could saue *Lot* from the fire & brimstone in *Zodom*, yet could not *Lot* saue himself from drunkennesse in *Zoar*, so fowle a fact by so iust a man may not be much spoken off.

Ismaelites would not be called Agareni of Agar, but Saraceni of Sarah.

Hence grew the first beginning of the Moabites and Ammonites, enemies vnto God, so much may be spoken of *Ismael Abrahams* sonne, by *Agar*, who grew so great & so mighty on earth, that they would not be called *Agareni* from *Agar* the bond-woman their mother, from whence they tooke their beginning, but they would be called *Saraceni*, as borne of *Sarah* the true wife of *Abrahã*, & as the Ammonites and Moabites were left to plague the Hebrewes, as pricks in their sides, and needles in their eyes, so the Saracens & Turkes are now left to plague the Christians with sword and fire.

Before the battell at *Siddim*, no battels in a manner haue bene fought, but what was by *Nimrod* don, who liued within a hundred & thirtie yeares of the flood, at what time people liued, not knowing the name of a king, vntill *Nimrod* grew so mightie and so great, that hee brought the people vnder subiection, in such feare and awe of him, that they rather worshipped him as a God, then obeyed him as a king, whereof *Nimrod* waxed so proud, that it grew to a prouerbe,

prouerbe, that if any Monarke or King should waxe too insolent or proud, he should be noted & named *hic alter Nimrod*, for now *Nimrod* hauing obtained the Monarchy into his hands without resistance, he called the people together to make a Tower frō the earth vnto heauē, to reuenge the iniuries of his predecessors, and to defend himselfe & his Empire, and to resist the violence of any further deludge: He for want of men to fight withal on earth, made a Tower that he might ascend vp to goe fight with the host of heauen.

The Tower of Babel builded by Nimrod.

So *Cyrus* imitating *Nimrod*, hauing subdued all nations and kingdomes about him, went for want of men to fight against him, to fight against women into *Scythia*.

Cyrus army to Scythia.

Alexander also imitating *Cyrus*, after he had subdued all men, and that no king would fight against him, he went vnto *India* to fight with Elephants.

Alexan. voyage to India.

Leauing *Nimrod* to build his Towers in the aire, *Cyrus* to fight with women in *Scythia*, and *Alexander* the great to fight with Elephants in *India*, we come to *Ninus*, who tooke vpon him to be the first Monarch ouer the Assirians, 150. yeares after *Nimrod*, who after hee had ioyned his force with *Aricus* king of *Arabia*, hee went with his army against *Babilon*, subdued it, and brought it into *Assyria*, led his army vnto *Armenia*, gaue battell to the Armenians, subdued them also, tooke their king *Barsanes*, and went conquering all the kingdomes about, vntill he came vnto *Medea*, where the king fought with *Ninus*, and the battell was equally fought of both parts, but after that in another battell, *Ninus* ouerthrewe the Meades,

Ninus the first Monarch.

Barsanes.

Diodor. Sicu. lib. 3.

Farnus K. of the Meades. Meades, and tooke their King in the battell, and hangd him, his wife, and his seuen children, in his owne kingdome.

So that within seuenteene yeares, *Ninus* subdued all *Asia*, and became so great, that if the authors write truth, hee had such an armie as none is read to haue the like, especially at that time when the world was not populous, within 50. yeares after the flood.

Seuen hundred thousand.

Before *Ninus*, the Greeke, nor the Romane writers, make no mention of any warre or battell, who proceeded forward and marched (after he had conquered *Arabia*, *Medea*, and *Babilon*) vnto the *Bactrians*, and fought with *Zoroastes* their king, who is said to haue first found the Art of Astronomy and Magique, but this *Zoroastes* was slain in the field by *Ninus*, and *Ninus* himselfe slaine with an arrow as *Orosius* saith: others say that hee was slaine by his wife *Semyramis*. It is written of this *Zoroastes*, that when all other Infants weepe at their birth, he laught.

Zoroastes laught at his birth.

The first Idolatry by Ninus.

In *Ninus* time, we reade of the first Idolatry in scripture, and that by *Ninus* himselfe, who set vp the Image of *Belus* his father, in a Temple which *Ninus* made & dedicated to his father *Belus* after his death, in *Niniuie*, where all the countries and people, came to worship and reuerence the name of *Belus*, which grew in such credit in *Asia*, and the East kingdomes, that there was no lawe, nor religion, but what by *Baals* Priests and *Baals* Prophets were allowed.

And at that time that *Nabuchodonozer* raigned in *Babilon*, a thousand yeares after *Ninus*, *Baal* was so reuerenced and honored in *Babilon*, that if any man should speake words against *Baal*, or not kneele to him,

him,or worſhip him, ſhould die for it. So was *Sydrach* and his fellowes throwne into a hot fierie fornace to be burned. So was *Daniel* throwne into a denne to be deuoured of Lyons, but neither Lyons nor fire had power to hurt the ſeruants of the Lord.

This *Baal* was the onely Idoll in the Eaſt countrey, vntill *Elias* found out the ſhifts of the falſe Prophets of *Baal*, in the time of *Achab* King of *Iſrael*, who firſt nouriſhed *Baals* prophets in *Iſrael*: After *Elias*, *Daniel* found out in *Babilon* the falſhood of *Baals* prieſtes, how they couſoned *Nabuchodonozer*, for his great allowance, of bread, wine, and meate.

Leauing *Belus* to be the firſt Idoll, and *Ninus* the firſt Idolater, after whom little mention is made of the moſt part of the kings of *Aſſyria*, ſauing a catologue of their names, though the Greekes (as theyr manner is) ſpeake more then needs of them,for the which *Beroſus* the Chaldean writer doth much reprehend them for it, and *Plato* their owne countrey man called them children, for that they are addicted vnto fables, and not giuen to learne antiquities: but letting the Aſſirians to ſleepe in ſilence,I will returne to the marching of the Hebrewes,vnder *Moſes* out of *Egipt*.

Baal the firſt Idoll.

Plato in Timeo.

CHAP. III.

Of the calling of Moſes *and* Aaron *to lead the children of* Iſrael *out of* Egipt.

THe Hebrewes which were 430. years bōdmē & ſlaues vnto *Pharao* in *Egipt*, vntil they multiplied to be ſuch in number, as *Pharao* doubted either to let them goe out of *Egipt*, leaſt they ioyned with the Affricans, or with the Aſſirians, to warre vpon *Egipt*, or elſe leaſt the number of the Hebrues ſhould be ſo multiplied in *Egipt*, as they might ouerthrow *Pharao* in his owne kingdome: and therfore *Pharao* kept them in ſlauery and bondage, vexing and moleſting them, and withall decreed a lawe to put himſelfe out of doubts, and his kingdome out of danger, that all the male children of the Hebrues borne in *Egipt*, ſhould be preſently murthered after their birth, with a great charge giuē that they ſhould bee ſlaine, his feare was ſuch, that it did not content *Pharao*, but leaſt hee ſhould be deceiued with killing of them, hee made another lawe that they ſhould be drowned in the Riuer *Nilus*.

The male children of the Hebrues were thrown to Nilus.

But *Pharao* determined, and God diſpoſed, for the Lord reuenged the houſe of *Iſrael* vpon *Pharao*, with ten horrible and terrible plagues, and at laſt *Pharao* the king, his peeres, and the moſt part of the nobles of his land, and almoſt all his kingdom, were drowned in the red ſea to an infinite number, and as

The tyrannie of Pharao.

Oroſius

Oroſius ſaith, more of the Egiptians were drowned, then the number of the Hebrewes that came out of *Egipt*, yet there is no iuſt number written by *Ioſephus*, who ought beſt to know it. *Oroſ. lib. 1. cap. 10.*

As the Egiptians were compared to the Romains for their crueltie, ſo were the Hebrewes compared to the Chriſtians for their puniſhment, the Iewiſh Synagogue to the Chriſtian Church, and as the Hebrewes were plagued by the Egiptians 430. yeares in *Egipt*, ſo were the Chriſtians ſo long afflicted and perſecuted throughout all the Empire of *Rome*, but as *Pharao* and all *Egipt* were deſtroied for their vexations of the Hebrewes, ſo *Rome*, and the Empire of *Rome*, was plagued for their bloudie perſecutions againſt the Chriſtians, and therefore euery ſeuerall plague in *Egipt*, ſhall be compared to euery ſeuerall perſecution in *Rome*. *A compariſon betweene the Egiptians and the Romanes.*

The Lord now being armed to mannage warre with the Egiptians, and to reuenge the wrong of his people the Hebrewes, hee appointed his ſouldiers readie, and diuided them into ſeuerall troupes and bands.

He hath an armie aboue in the heauens, the Sun, the Moone, and the Starres, hee hath another armie in the aire, lightning, thunder, haile-ſtones, and ſuch ſouldiers: another in the waters, whales, crocodiles, ſerpents, and ſuch monſtrous creatures in the ſeas. Another in the wilderneſſe and woods, as Lyons, Beares, Wolues, Tygres, and the like beaſts. Yea the Lord hath his armies in ditches & lakes, as Frogges and Toades, and hath alſo his armie euen out of the duſt & aſhes of the earth, Lice, Flies, and vermines, *The armies of the Lord in Egipt vnder Moſes.*

The Captaine that the Lord appointed ouer these armies was *Moses*, which was but a shepheard, to dant the courage of *Pharao*, who at the commandement of the Lord, marched to *Egipt* with these legions of souldiers, to take his people from the bōdage of *Pharao*, threatening warres vnto *Pharao*, and yet not without conditions of peace, according to the lawe of armes, if *Pharao* would let his people peaceably depart out of *Egipt*, with bag and baggage.

Moses (to whome *Iehouah* appeared in the bush burning) was commaunded to take the charge of the Hebrues, and lead them from *Egipt* to the lande of *Canaan*, *Moses* obeyed the Lords commandemēt, yet accused himselfe of some imperfection he had in his speech, and therefore had *Aaron* his brother for his Orator, who hauing done the Lords commaundement in *Egipt* to *Pharao*, their message was reiected, and had no audience at *Pharaos* hand.

The first plague.

Thē was *Moses* cōmanded by the Lord, to stretch his rod vpon *Nilus*, and vpon all the riuers of *Egipt*, the pooles and standing waters, that they might be turned into blood, so that the Egiptians were constrained to drinke of that bloodie riuer *Nilus*, the iust iudgement of God vpon *Pharao*, who thirsted for blood, to drink blood, like so *Tomyris* Queen of *Scythia* spake to *Cyrus*, whose head she caused to be cut off being slaine in the field, and to bathe it in a great tunne full of blood, saying, drink *Cyrus* of that blood which thou didst euer thirst for. So *Pharao* in like sort was forced to drinke of that bloody riuer, where before time hee commanded all the male children of the Hebrewes to be drowned, and where *Moses* him selfe being but three months old, so long his mother

kept

kept him ſecretly vnknowne vnto *Pharao*, but *Amri Moſes* father, much fearing that he, his wife & family ſhould die for it, according to the decree that *Pharao* made, committed him to Gods prouidence in *Nilus*, by whoſe prouidence *Moſes* was ſaued, to bee a captain ouer his people, to lead them out of *Egipt*, to plague *Pharao*, and to reuenge the 430. years calamities & miſeries of the Hebrues in *Egipt*, vpō *Pharao* & his kingdom, with ten ſuch terrible plagues, as was neuer heard or read of before, like in all points to the ten cruell perſecutions, which cōtinued in all the Romane Empire during the raigne and gouernmēt of ten Emperors, which perſecuted the Chriſtians in *Rome*, as *Pharao* plagued the Hebrues in *Egipt*.

The compariſon of the firſt plague with the firſt perſecution.

This firſt plague of the Egiptians, may be cōpared to the firſt perſecution of the Chriſtians, vnder that cruel Emperor *Nero*: at what time there was nothing in *Rome*, nor in *Italy*, but as in *Egipt*, for as *Nilus* & all the riuers of *Egipt* wer turned into blood, ſo in *Rome* in euery ſtreet, was nothing but ſheading of chriſtiās blood, vnder the tiranny of *Nero*, by whō *Paul*, *Peter*, & diuers others of the chief members of the church, were moſt extreamely perſecuted, ſome beheaded, ſome hangd, & ſome burnt, ſo that (beſide his vehement perſecutiōs to the Chriſtians) few eſcaped the cruelty of *Nero*, otherwiſe he ſpared none, no not *Seneca* his maiſter, nor his mother *Aggrippina*, but *Nero* like his cruell vncle *Caligula*, wiſhed all *Rome* to haue but one neck, that he might with one ſtroke cut it of, for he cauſed *Rome* to be ſet on fire, & to burn 6. daies to reſemble ye burning of *Troy*, where he in his tower *Mæcenatiā* beholding the great flames of fire, recited merily certain *Odes* of *Homer*, touching the burning of *Troy*. *Oroſi. lib. 7.*

Thus from one tyrannie to another, he passed all men in tirannie, that as the fish that was in *Nilus*, and al the riuers of *Egipt*, died & stank in the riuers, so the Christians were murthered & persecuted by *Nero*, whose bodies likewise stanke for want of buriall: but as *Nero* without mercy or respect slue all, spared none, and at last slue himselfe, being proclaimed by the Senators of *Rome* a traytor to his Countrey, thus *Nero* liued and ended his life with blood, and for that he could kill no more, hee kild himselfe, in whom also ended the whole stocke and familie of *Cæsar*.

Nero slue himselfe.

So *Abimelech* the base sonne of *Gedeon*, slue his seuentie brethren to vsurpe the gouerment by destroying the lawfull sonnes of *Gedeon*, or like proud *Hamon*, who sought with all meanes possible to destroy *Mardocheus*, and all the Iewes within the hundred and seuen and twentie Prouinces of *Persia*. So *Nero* sought the destruction of the Christians, within all the Empire of *Rome*: *Achab* was not so greedie to haue his wrath and anger satisfied vpon the Prophet *Micheas*, nor *Iezabel* vpon the Prophet *Elias*, as *Nero* was to haue *Paul* the Apostle and *Peter* slaine in *Rome*, who fild all the streets of *Rome* with the blood of Christians, as *Manasses* king of *Iuda* filled all the streets of *Ieruſalem* with innocent blood: so that *Nero* could not be satisfied, vntill he had ended his tragedie, killing his mother, his wiues & his sisters, and after himself, as *Mithridates* king of *Pontus* had done before him.

Ester 3.

3. *Reg.ca.*19

4. *Reg.ca.*21

The second plague.

The second message of *Moses* was to command *Pharao* to let the Hebrues depart out of *Egipt*, which being

being refuſed & denied, the Lord vſed a ſtratagem, began to vexe them with a ſecond plague, with an vgly armie of Frogges, which aſſaulted *Pharao* and his country ſo fiercely, that all the Riuers and all the land of *Egipt* were couered ouer with loathſome Frogges, *Pharaos* Court, his priuie chamber, his victuals, vpon euery man theſe Frogges ſcrawled, climbed vpon *Pharao*, his Peeres, his States, and vpon all his people, without reſpect of perſons they ſpared none, that all the force & ſtrength of *Egipt*, could not reſiſt the force & violence of theſe ſimple creatures, but were conſtrained to forſake their houſes, their beds, and to ſeeke to eſcape theſe filthy Frogs, who left no ſecret place vnſought, but the Hebrews in the land of *Goſen* were free from theſe plagues.

An armie of Frogges.

Exod. 8.

Pharao being diſmaied and fearefull to ſee ſuch vgly ſights & terrible ſtratagems, was forced to yeeld himſelfe to *Moſes* the Captaine and leader of this armie, at what time *Moſes* had his ſecond tryumph in the midſt of *Egipt*. This was the ſecond victorie and tryumph, which the Hebrewes had in Egipt, by an armie of Frogs, weake ſouldiers of themſelues, but there is nothing ſo weak that the Lord cannot cauſe to ouercome the greateſt power of man. Yet *Pharaos* heart was ſo hardned, that hee anſwered *Moſes* meſſage from the Lord, *Quis eſt dominus?* Who is the Lord ſaith *Pharao*, moſt blaſphemouſly, much like to the blaſphemy of *Nicanor*, who doubted of the Lord being in heauen, and demaunded of *Iudas Machabæus*, Is there a Lord in heauen, that can commaund you to keepe the Sabboth day? But I haue power on earth to execute the kings commaundement

The ſecond trynmph of Moſes in Egipt.

The blaſphemy of Nicanor puniſhed.

ment *Nabuchodonozer*, beſides him there is no Lord in heauen nor in earth, that can defend you out of *Nabuchodonozers* hand, but that tongue which blaſphemed the Lord was cut off, and caſt to the fowles of the aire to be eaten: the head and the hand that fought againſt the Lord, were cut off, he being ſlain in the battell by *Iudas Machabeus*, and hangd vpon the Temple in *Ieruſalem*.

The compariſon of the ſecond plagne with the ſecond perſecution.

This ſecõd plague may be well reſembled to the ſecond perſecution vnder *Domitianus* the Emperor, who, with no leſſe crueltie perſecuted the Chriſtians in *Rome*, then *Pharao* did the Hebrewes in *Egipt*, or as *Nero* his predeceſſor did in *Italy*, but as in *Egipt* all men fled from their houſes, their beddes, their tables, to ſeeke ſome reſt from the Frogges, ſo in *Rome* and in *Italy*, the poore Chriſtians fled euery where frõ place to place to hide themſelues in ſecret caues and dennes, to eſcape the cruell ſword of this ſwelling toade *Domitianus*, who excelled *Pharao* in tyrannie. *Pharao* ſaide, *Quis eſt dominus?* Who is the Lord? I know not the Lord. But *Domitianus* named himſelfe Lord, and god *Domitianus*, and by a decree commanded ſo to be named of all mẽ in *Rome*, and throughout the Empire of *Rome:* and therwithall cauſed his Image to be ſet vp in the Temple at *Ieruſalem*.

The horrible blaſphemie both of Pharao, and Domitianus alike.

Domitianus Image ſet vp in the temple at Ieruſalem.

This cruell and blaſphemous Emperour *Domitianus*, ſo perſecuted the Chriſtians, and ſo vexed the whole Empire, that not only the Citizens of *Rome*, but alſo all *Italy*, ſought other places in other countries as baniſhed men, to ſeeke to auoyd the ſword of this bloodie Emperor, who paſſed *Pharao* in blaſphemy,

phemy, and *Nero* in tyrannie, but his end was no better then *Neroes*, for as *Nero* ſlue himſelf with his own hand, ſo was *Domitianus* in his owne houſe murthered & ſlain by his owne ſeruants, for he that killeth many, muſt of ſome be kild, and ſo *Domitianus* was, for blood is reuenged with blood, and is one of thoſe foure ſinnes that crieth vp to heauen for vengeance: but *Rome* was euer full of blood betweene their forrein warres abroad, and their ciuill warres at home.

Domitianus ſlaine in his owne houſe by his ſeruants.

CHAP. IIII.

Of the third and fourth plagues of the Egiptians, compared with the third and fourth perſecutions of the Chriſtians.

Moyſes againe after two denialls, marcheth with his armie againſt *Pharao* to his third battell, which was with more ſimple and weake ſouldiers, then the ſecond battell was: for the Lord commaunded *Moſes* to ſmite the duſt of the earth with his rod, that all the duſt of the earth became Lice throughout all the land of *Egipt*, and theſe were the armies of the Lord, the which crept vpon euery man, and vpon euery beaſt, and went as in battell raie, and well inſtructed ſouldiers, vpon *Pharao*, his Lords, and his Courtiers, and ouer all the land of *Egipt*, this armie ſpared no place, feared no man, but the land of *Goſen*, and the Hebrewes there dwelling.

The third plague.

Exod. 8.

To this were *Iannes* and *Iambres*, and all Soothſayers and Charmers of *Egipt* publikely forced to ſay, that it was *digitus dei*, the finger of God, and *Pharao* after them, was (as afore twiſe) now the third time conſtraited to yeeld to *Moſes*, but ſtill without grace or repen-

Iannes and Iambres.

tance. Thus euery victorie had his triumph, and euerie triumph was solemnized without either a stroak giuen, or a sword drawne, but with a white rod in *Moses* hand, so that it seemed rather a combat betweene *Moses* and *Pharao*, then a set battell betweene the Hebrewes and the Egiptians.

The third persecution.

The third persecution vnder *Traiane* in *Rome*, in all points is to be likened to the third plague vnder *Pharao* in *Egipt*, for the bloud of the Christians in *Rome*, and the plague of the Hebrewes iu *Egipt*, crie for equal vengeance and iustice vpon wicked Tyrants and murtherers vnto heauen. Though *Traiane* was wrote vnto by *Pliny* the second, to admonish him to mittigate the vehement persecutions of the Christians, certifying *Traiane* that the Christians liued soberly and quietly, not offending the Romane lawes, but by professing their religion and the name of Christ. Notwithstanding *Pliny* could do litle good with his Letters to *Traiane* the Emperour in the behalfe of the Christians at *Rome*, no more then *Philo* could do with his perswasions to *Nero*, for the Iewes in *Alexandria*, though *Philo* himselfe being learned and graue, and of great authoritie with the Iewes, spake in person to *Nero*, and yet *Appian* the Egiptian, being but a schoolemaister in *Alexandria*, a man of no reputation, had audience of *Nero*, which was denied to *Philo*, so much *Rome* hated the Christians, & *Egipt* the Hebrews, that their plagues & persecutiõs may well bee compared together, for still persecution encreased in *Rome*, in so much that the Christians that were dispersed & scattered in euery place for feare, were so persecuted, that vnder *Traiane* and vnder *Sapor* King of *Persia*, infinite slaughter was made of the Christians, and euery where, where the Romane Emperours ruled,

Pliny to Traiane.

Philo was not heard of Nero.

Sapor King of Persia.

led, there was but sword and fire, but the more the Christians were persecuted, the more they were encreased, the more they were hanged, slaine, and burned, the more were they multiplied, and encouraged through faith, to esteeme little or nothing these tyrants, or theyr tyrannie, which might moue the Romanes as well to say, that it was *Digitus dei* in the third persecution, as the Egiptians did confesse in their third plague.

For if the Egiptians had obserued how the Hebrews in the land of *Gosen*, had neuer heard, or seene, or felt any plague, being in one Countrey, aud at one time, nor so much as a dogge among the Hebrewes miscarried, or if the Romanes had but considered the workes of the Lord, how hee encreased the Christians to surmount the slaughters of the persecutions, and strengthened the Christians to conquer the crueltie of these Tyrants, that as the Hebrews multiplied in *Egipt* to the ouerthrow of *Egipt*, in spite of *Pharaos* killing & drowning: so the Christians multiplyed in all the Romane Empire, for all theyr slaughter and destroying of the Christians.

But no amendment appeared in *Pharao* by the three former plagues, then marcheth *Moses* forward with his fourth Army, commaunding with one message still; thus saith the Lorde, Let my people goe, or else to bee afflicted with the fourth plague, with the like simple Army of souldiers, as before in the second and the third, for great swarmes of flyes came into the Court of *Pharao*, and into all the lande of *Egipt*, so that all *Egipt* was corrupted by this infinite multitude of flyes, but in the lande of *Gosen*, *The fourth plague.*

(to the great wonder of *Pharao* and his people) were none of these souldiers seene: for the Lord had seperated the lande of *Gosen* where his people the Hebrewes dwelt, that they should not bee touched either with Frogs, Flies, or Lice. *Pharao*, and all his kingdome of *Egipt*, man and beast, were so bitten and infected with these swarmes of Flies, and wearied with these souldiers, that *Pharao* againe yeelded to *Moses*, and requested *Moses* to do sacrifice for him vnto the Lord, and promised *Moses* that *Israel* should goe out of *Egipt*.

The fourth yeelding of Pharao to Moses.

Notwithstanding he kept no promise, but still hardened his heart, and prouoked the Lord to plague him, his court, and his kingdome. It seemed the Egiptians hated the Hebrewes mortally, being thus persecuted with such horrible plagues, that they still yeelded, but neuer repēted. But no plague, no calamitie, could moue *Pharao* to yeeld obedience to the lord, neither acknowledge his name, but still saying *Nescio dominum*, but by meanes made to *Moses* to remooue these plagues from him, yeelding euer the victory to *Moses*, but neuer yeelding his heart to the Lord.

In *Rome*, in *Antioch*, in *Alexandria*, in *Cæsaria*, and euery where elsе where the Romanes had any gouernment, the Iewes were giuen to be deuoured of wild and fierce beasts, as Lyons, Elephants, and Tygres, and to fight vpon publike theaters to solemnize the tryumphs of *Vespasian* & *Titus*. And therefore were the Hebrues well compared to the Christians, for their manifolde plagues and miseries, and the Egiptians to the Romains for their tyrannie. Yet the Hebrewes had some odds more then the Christians had, for they might fight on publike shewes & vpō theaters, with Lyons, Elephants, and wild beastes, which *Titus* sent frō *Ieruſalem* to *Rome*,

The fourth persecution.

The fighting of the Iewes with wilde beasts.

to

to beautifie his father *Vespasians* triumph to the number of 16000. Iewes: but the Christians with present death, with all the tortures that could be inuented, executed vpon them.

I may not forget *Pharao* in *Egipt*, for his well deserued plagues, the violence whereof he could not resist, nor defend himselfe frō these armies in his priuy chamber. For that it was the Lords battell, as *Iamnes* and *Iambres*, and the charmes of *Egipt* before did confesse.

So *Nabuchodonozer* cōfessed, after he was taken from the throne of his kingdome in *Babilon*, to liue among beasts in the field. *The yeelding of tyrants.*

So *Manasses* cōfessed after he was taken captiue from his kingdome in *Iudah*, to become from a king a bondman in *Babilon*.

So *Iulian* the *Apostata* was constrained, after he threw into the aire a handfull of his heart blood, to say, *Vicisti Galile*: and so all blasphemers and tyrants confesse, that the Lord is God, when they are punished and plagued, and cannot resist it, and yet *Pharao* in *Egipt* would not confesse that it was the finger of God, as *Iamnes* & *Iambres* did, neither acknowledging the Lord to be God, as *Nabuchodonozer* and *Manasses* did, neither yeelding the conqueſt vnto the Lord as *Iulian* the *Apostata* did, and therefore *Moses* is sent vnto *Pharao* to denounce vnto him the fift plague, and to giue *Pharao* the space of a whole day to think on it, assuring *Pharao*, the next morning it should come to passe, vnlesse hee would let his people goe. *Blasphemers confesse the Lord to be God.*

CAAP. V.

Of the fift and sixt plagues of the Egiptians, compared with the fift and sixt persecutions of the Christians.

The fift plague.

BEhold the fift plague by the hand of the Lord vpon *Pharao*, and vpon his cattell, his Horses, Asses, Camels, Oxen, and Sheepe, with a mightie great morraine, so that all the cattel of *Egipt* died, and of the cattell of the Hebrues died not one. *Pharao* being with this astonished, more fearefull of these plagues and losses, then carefull to auoyd punishments, or mindfull of repentance, not acknowledging God to be the Lorde, sent to the lande of *Gosen* to know whether any of these plagues happened among the Hebrewes, being instructed and certified that there was nothing in the lande of *Gosen* but loue, mirth and ioy, none of their cattell, nor of their beasts died. It is the nature of wicked men to enuie vertue and godlines, in good men.

Yet *Pharao* reuolted from the Lord, and refused his mercies often offered, though afore-hand he knew, and *Moses* told him, that the next day the Lord should bring this fift plague to passe. And so before the waters were turned into blood, before the Frogges, the Lice, and the Flies, who like armed souldiers *Phalanges* wise assaulted *Pharao*, of the which hee was warned before by *Moses*, but yet it mooued not *Pharao* for all this to repentance, though *Pharao* was often astonished, and mooued to yeeld victorie, yet not to embrace penitencie, far worse then *Esau* who would haue repented, but could not, though he sought it with teares.

Pharao and Esau compared.

The fift persecution.

This fift plague may fitly and well be compared to the fift persecution vnder *Sept. Seuerus*, for as in *Egipt* both

both man and beast died of the morraine, so vnder this cruell Emperour, as well by bloodie persecution, as ciuil warres, euery where blood was shead, beside the Romane legions of souldiers were slain, that the slaughter was infinite. For like as in *Egipt* their horses, asses, oxen, camels, and sheepe, and all their beasts were slaine with a mightie great morraine, so the Romane generals, their collonels, captaines, and all kind of souldiers were slain, as wel in *Rome* and *Italy*, as euery where throughout the Romane Empire, as well with wars, as with diuers sicknesses & diseases, yet not ceasing to persecute the Christians, according to their custome, but the martyrs of the Lord, the souldiers of God increased still in number in euery country.

Septimius and Antiochus murthered.

Such euer was the prouidence of the Lord, that *Septimius* & the like, were either murdered & slaine in their country, or else banished & died out of their country as this *Septimius* did, or as the great *Antiochus Epiphanis* did being the only enemies of Gods people, tyrannizing against *Iudah*, forcing them with sword & fire, to forsake God, their religion & lawes, strangling men, hanging some womē with their childrē about their necks, other women they cast downe headlong ouer the walls, with their babes hanging at their breasts; making search for the bookes of *Moses*, and burning all that he could finde written of the law of *Moses*, prophaned the temple, sacrificed swines flesh against the law of the Iews, compelled the Iews to eate swines flesh, to forsake circumcisiō, and to adore his gods, his tyrannie was such, that the Samaritans sent vnto him messengers for very feare, denying themselues to be Iewes, but a people comming out of the Meades and Persians, (therin they said the truth for they were not true Iewes) requesting *Antiochus* that the Temple which they builded in Mount *Garisim*,

The tyrannie of Antiochus against the Iewes.

1. *Machab.* 6.

should

should be named the Temple of *Iupiter*, and that they would bee gouerned by *Appolonius* and *Nichanor* his Lieftenants, and become *Antiochus* seruants.

Ioseph. li. 12. cap. 13.

Yet the Lord raised those in *Iudah* that esteemed not his threatnings, waighed not his commaundements, feared not his tortures; for so the Lord said to *Elias*, that he reserued 7000. that neuer bowed nor bended knee to *Baall*, which kept the lawes of the Lord, as *Mattathias* and his fiue sonnes in *Modin*, and diuers other in *Iudah*, not weighing *Antiochus* nor his Lieftenants.

Antiochus at his death confessed the great wrong he did to Ierusalem and Iudah.

When this cursed and cruell *Antiochus* sawe how little the Iewes weighed his threatnings, and how they stil increased in number, and how forward they were in their religion, he thereby fell sicke, and confessed, that the euill that he did to the Temple of *Ierusalem*, and to the inhabitants of *Iudah*, was the cause that he must die in a straunge land: for before, *Antiochus* had proudly promised to make *Ierusalē* a graue for al the Iewes burial, we leaue *Antiochus* dead out of his Countrey in *Persia*, and turne to *Moses* in *Egipt*.

The sixt plague.

This was euer the commaundement of the Lord to *Moses*, rise, and stand vp before *Pharao*, and say thy wonted message, thus saith the Lord, let my people goe. Yet nothing moued *Pharao*, but as a sworne enemy against the Lord, stiffe necked and hard hatred, refused al graces and mercies offred: and therfore *Moses* was commanded to take the ashes out of the furnace, & to sprinkle it vp into the aire before *Pharaos* face, & strait out of the same ashes there brake out sores with blaines, botches & swellings both in man & beast: so that *Iamnes* and *Iambres*, & all the Sorcerers of *Egipt* could not stand before *Moses*, for they thēselues were plagued with botches & biles, which *Manetho* an Egiptiā historiographer falsly fained

fained a fable, that these blaines and botches which the Egiptians had to be a leprousie on the Hebrues, naming *Moses Osarphis*, a Priest & a law-giuer ouer the Hebrues. Yet *Cheremon* named him *Tisithes*, one contrary to another, and both cõtrary to the truth, and as *Iosephus* saith, both *Manetho* and *Cheremon* affirmed, that what *Moses* had done concerning the myracles in *Egipt* to be done by Magicke. So *Pliny* held the like opinion, that *Moses* was a great Magitian, and did all those myracles before *Pharao* in *Egipt* by Magicke. *Pliny* had no cause so to say, for *Nero* the Emperour which was instructed with the best Magicians of all the East kingdomes, which *Tiridates* king of *Armenia* brought with him to *Rome*: yet it helped not *Nero* at his need, neither the Emperor *Iulianus Apostata* being well learned and throughly instructed in Magick: It could do him no good, no more then *Iamnes* and *Iambres* to *Pharao*. And therefore I will set downe the true History of *Moses* written by *Iosephus*, a graue & a learned Iew, and a gouernour of all the countrey of *Galiley*, farre to be preferred before *Appian* an Egipcian Schoolmaister in *Alexandria*. Who after their fabulous lies most impudently blasphemed their Temple, affirming an Asse head all of gold, by the Iewes most religiously worshipped and honoured in their temple: which was found in the time of *Antiochus Epiphanis*, when he sacked *Ierusalem* & spoyled the temple. We wil passe ouer these false Egiptiãs writers, & come to *Moses*.

The fable of Manetho of Moses which he named Osarphis.

Tisithes.

Pliny his opinion of Moses.

Ioseph. lib. 2. contra Appionem.

This sixt plague is likened to the sixt persecution vnder *Maximinus*, a most cruell Emperor, being puffed vp with pride & insolency, and wearied with vulgar persecutions, proceeded forward to persecute Bishops, Doctors, and other learned Christians that professed the name of Christ, as *Polycarpus* Bishop of *Smyrna*, *Ignatius*,

The sixt persecution.

Euseb. lib. 3. cap. 37.

Polycarpus.

and such he spared no degrees within the Romain prouinces: but as the Egiptians were plagued with soares, botches, blaines and biles, so hee vexed the Christians with sword, fire, and extreame tortures. And as nothing could moue *Pharao* in *Egipt* to acknowledge the Lorde to be God; so nothing could moue this tyger *Maximinus*, to acknowledge Christ to be the Lord, but without mercy and compassion persecuted & afflicted the Christians.

Thus not only the Emperors of *Rome* tyrannized against Christians, but also the kings of *Syria*, little inferiour to the Romans in tyrannie, against whom the Lord did not only stirre men, but women & children to contemne their threatnings, and to despise their crueltie, as *Antiochus* king of *Syria* commanded caudrons & brazen pots to be heated, straitly charging that he that spake but a word with *Moses* law, should haue his tongue cut out: this could not terrifie a woman with her seuen sonnes, who one after another, denied the eating & sacrificing of swines flesh, the defiling of their temple with Images, refusing to forsake the lawes of *Moses*, and in this to liue and die.

The persecution of the seuẽ brethren. 2. Machab. cap. 7.

The king straight commanded that the tongue of the eldest brother should be cut out, to pull the skin ouer his head, to pare off the edges of his hands & feete, and after these tortures, while yet there was any life in him, to be fried in the hote caudron, and that in the sight of his mother, and his other sixe brethren, assuring them, that they should suffer the like torments one after another, vnlesse they would forsake the religion & lawes of the Iewes, eat swines flesh, and offer sacrifice of swines flesh vnto *Iupiter*, vpon the altars at *Ierusalem* & *Samaria*, but they esteemed the least iot of their lawe, more then the greatest

greatest tortures, that either the Emperours of *Rome* which persecuted them, or the kings of *Syria* which tyrannized ouer them, could inuēt, saying that they wold onely obey the lawes which the Lorde gaue vnto them by *Moses*, and not the commaundement of the king: then were the other brethren one after another put to death with the like tortures as their elder brother was, in the sight of their mother, who spake to her children these words, My sonnes I neither gaue you breath nor soule, nor life, and as you regard not your selues, to die for the law es of the Lord, so shall the Lord restore vnto you, your soules & your liues to liue for euer. And thus were theyto rtured to death, one brother after another, and the mother after her sonnes. And now I wil returne to *Pharao*.

CHAP. VI.

Of the seuenth and eight plagues of the Egiptians, compared with the seuenth and eight persecutions of the Christians.

AMd *Moses* was sent with his seuenth message to *Pharao*, saying; How long will it be before thou submit thy self to me, saith the Lord? But *Pharao* being marked with *Cains* marke, who could not die, though he would faine die, or like *Esau*, who would repent & could not, though he sought it with teares. So *Pharao* though he yeelded victorie to *Moses*, yet could not hee yeeld his heart vnto the Lord, but refused the offers of the Lord, and despised his mercy, and therefore *Moses* was commaunded to vex *Pharao* with the seuenth plague, which he executed vpon *Pharao* with thunders, haile & lightnings, fiery soldiers of the Lord, this smote the hearbs, & brake the trees of the field, this smote al the land of *Egipt*, *The seuenth plague.*

gipt, both man & beaſt, the thunder, the raine, the haile and the fire mingled together, ſo hurtfull, and ſo greeuous, as there was not the like in *Egipt*, ſince it was a natiõ: and yet the land of *Goſen* where the Hebrues dwelt neither hard thunders, nor ſaw fire, lightnings nor rain.

But *Pharao* ſtil againſt his promiſe, ſtaied the Hebrues in extreame bondage in *Egipt*, and yet with terrour and feare of the puniſhments, requeſted *Moſes* and *Aaron* to ceaſe the horrible thunders, and fierie lightnings, which being ceaſed, *Pharao* ceaſed not to ſinne vpon ſin, neither gaue he himſelfe to ſeeke the Lord, for all the terrors of ſo many plagues paſt.

Liui. 35. The Macedonians at any Eclipſe of the Moone wold be ſo frighted and terrified, though the naturall cauſe were opened vnto them of the defects thereof by many of their Captaines, yet would they not but againſt their will, at the Eclipſe time enter into battell.

Q. Curtius lib. 4. So the old Romanes were ſo amazed that they tooke the ebbing & flowing of the ſea, to be wrought by ſome diuine power of the gods. So *Scipio* confeſſed at the beſieging of *Carthage*, and ſaid to his ſouldier, *Ducem ſequimini Neptunum.* Though the Romanes and the Macedonians confeſſed the Eclipſe of the Sunne & Moone, and the ebbing and flowing of the Seas to be the works of God, yet *Pharao* confeſſed not the wonders which *Moſes* did in *Egipt*.

The ſeuenth perſecution. This cruell marching of *Pharao* againſt the Hebrues in *Egipt*, reſembleth much the cruell perſecution vnder *Decius* Emperour of *Rome*, vnder whom raigned ſtil perſecutiõs of the Chriſtians, as vnder others his predeceſſors. But the Lord ſo plagued the Empire at this time, euen from the Eaſt vnto the Weſt, with plagues, and diuers ſuche ſickneſſes, as not onely the earth was infected,

infected, but the ayre corrupted, with ſuch ſlaughter of man and beaſt by ſickneſſe, that there wanted in many places of the Empire, men aliue to burie the dead, iuſtly plagued and puniſhed, ſo that betweene the cruell perſecutions of Chriſtians, in *Antioch*, *Cæſaria*, and *Alexandria*, and the multitude of the Romanes that died, made the ground of *Rome* and *Italy* to ſtink, as *Egipt* ſtunk with their bloudie water and dead frogs, and as in *Pharaos* dayes, the Hebrewes ſo multiplied in *Egipt*: for all *Pharaos* tirany, ſo likewiſe the Chriſtians encreaſed in *Rome*, and euery where in the Romane Empire in ſpite of the Romane Emperours, though they ſought euery way to deuour them with ſword and fire.

Great plagues and ſickneſſes vpon the Romanes.

Moſes is ſent againe to *Pharao*, and to ſay, let my people goe, behold to morrowe will I bring graſſehoppers into thy land, and they ſhall couer the face of the earth in euery place, and quarter of *Egipt*, that the earth cannot be ſeene, and they ſhall eate the reſidue which remaineth vnto you, and eſcaped the haile, they ſhall eate all your greene trees vpon the fielde, and ſhall fill your houſes, and all your ſeruants houſes, and theſe threatnings, and cominations of *Moſes* could nothing moue *Pharao*, and yet diſſembled like an hypocrite to *Moſes* ſaying, I haue ſinned againſt the Lord, and againſt you, forgiue me therefore, and pray for me, it is to be wondred that *Pharao* and all *Egipt* wold ſuffer ſuch horrible plagues for the Hebrews, to them a ſtraunge nation, whom they mortally hated, and yet ſtopt and ſtayed them in *Egipt*, againſt the lawe of *Mena* and *Bocoris* and cuſtome of *Egipt*, and againſt the cuſtome of all countries.

The eight plague.

Hypocriſie of Pharao.

The Lacedemonians by *Lycurgus* lawe would not admit any ſtraunger to ſtay in *Lacedemon*. In *Athens* Pe-

ricles

Pericles made a decree in Athens against strangers.

ricles made a decree, that no straunger might dwell in *Athens*, but such as were banished for euer from their Countrey, those onely might stay in *Athens*, bringing their gods and their goods with them.

Strangers not long entertained in Carthage.

Likewise the Carthagineans could not abide strangers, for those that sailed into *Sardinia* or to *Hercules* pillers, escaped hardly the Carthagineans handes, for that they would suffer no straunger to dwell in their territories.

So also in *India* no stranger might stay among them past three daies, so straight were strangers looked vnto in all Countries, that the Romanes would not admit any mercenarie souldier being a stranger in their warres.

The Hebrewes suffered no stranger to dwel among them, to vse forraine religion, & therfore it was not lawfull for the Samaritans to come to *Ierusalem*, nor for the Samaritans to conuerse themselues with the Iewes.

Yet *Pharao* against the lawes and customes of all countries, and against the lawe of his owne country, admitted strangers, his owne enemies to dwell in *Egipt*. *Pharao* as I said before, had *Esaus* mark, could not yeeld, and let these strange Hebrewes goe.

The eight persecution vnder valerianus.

How fitly thts eight Egiptian plague, resembleth the eight Romane persecution vnder the Emperor *Valerianus*, who like as *Antiochus* compelled the Iewes to forsake the Lord, their lawes, and religion, so *Valerianus* cõstrained the Christians to Idolatrie, and forced them to forsake the religion of Christ, commanding by his Letters sent to his lieftenants, and generalls, euery where to burne, to kil, and to murther all the Christians that professed the name of Christ, so odious was the name of the Christians among the Romanes, as the name of the Hebrewes among the Egiptians.

And

And like as the grasse-hoppers in *Egipt*, did waste, spoile, and eate all that was left vntouched and vnspoyled by the plague of haile-stones and lightnings before, so this bloudie Emperour *Valerianus* left no place vnsought to persecute the remnant of the Christians, (which his predecessors could not find) with sword and fire, vntil he himself was taken, & his army ouerthrown by *Sapor* King of *Persia*, who tooke him and kept him in prison all his life time in bondage, and slauery, vsing hi s a blocke to mount on horsebacke, things hard and straunge to the Romanes, to haue their Emperour in such slauish seruice, & to become a vassal and a blocke for *Sapor* King of *Persia*, to lay his foote vpon his necke to goe on horse.

Valerianus the Emperor of Rome vsed as a blocke by Sapor king of Persia.

And was not the great Turke *Pazaites* ouerthrown, and his Army slaine at Mount *Stella* by *Tamberlane*, a rude and barbarous Scithian, and himselfe taken, and kept in a cage vnder his table, and carried him in that cage in all his warres, during *Tamberlanes* life, so that the great Emperour of *Rome* died as a blocke for King *Sapor* in *Persia*, and *Pazaites* the great Turke died in *Tamberlanes* cage, as a captiue in *Scythia*. So *Pharao* in diuers battels was ouerthrowne by *Moses*, and vsed as a blocke, and at last drawne as it were by a corde like a dogge, by *Moses* from *Egipt*, into the redde sea, and there to dye as you shall read in the two next plagues that followe.

CHAP.

CHAP.

Of the ninth and tenth plagues of the Egiptians, compared with the ninth and tenth persecutions of the Christians.

The ninth plague.

Moses is sent from the Lord to *Pharao*, and commanded to hold out his hand vnto heauen, that there was darknesse vpon all the land of *Egipt*, & such palpable darknesse, that neither fire, candle, torch, or any light, might giue thē light, it was such palpable darknesse that the Egiptians might feele it, and this darknesse continued three daies long, that one might not see an other. Yet *Pharaos* heart was so hardned, that now in his furie and rage, he commaunds *Moses* and *Aaron* to goe out of his sight, threatning them with death if they came any more before him, though in the last plague he requested *Moses* and A*aron* to pray for him, and to forgiue him his sinnes, but then were his words full of dissimulation, and his repentance full of hypocrisie: hee could say, I haue sinned, but he could not say, I haue repented, and be sorie for his sinnes.

The dissimulatiō of Pharao.

The ninth persecution.

The ninth persecution vnder A*urelianus* in *Rome*, may throughly bee likened to the ninth plague vnder *Pharao* in *Egipt*. The like threatnings of speech, and the like words that *Pharao* vsed to *Moses* and *Aaron* in *Egipt*, the like vsed A*urelianus* against the Christians in *Rome*: but it contiued not long, for he was slaine as others his predecessors were. And as for the great palpable darknesse in *Egipt*, so was it in *Rome*, when their minde was more darke then darknesse it selfe. The Egiptians hated not the Hebrews so much, as the Romanes hated the Christi-

Christians. For *Pilate* the Romane presidēt in *Ierusalem*, which gaue sentence on Christ to die, and sawe many myracles done by him, sent Letters to his maister *Tiberius* the Emperor, and to the Senators, recyting the myracles that Christ had done before he died, saying hee was worthy to bee canonized & placed among the Romane goddes, which all the Senators with one consent denied, though *Cæsar* requested them first, and threatned them after, yet Christ was not allowed to be a Romane God.

Christ denied among the Romanes.

Tiberius without effect of his good motion died, & so did that wicked Emperor *Aurelianus*, in the midst of his cruel persecutions. After whō succeeded a good valiant Emperor *Flam. Claudius*, & so valiāt that he vanquished the Gothes, the Illyrians, and Macedonians, whereby in *Rome* he was so honoured, that the Senators sent to him a goldē Target, which afterward was set vp in the shew-place, and a golden statue to stand in the Capitoll, but he died too timely of a sickness at *Sirmium*.

A goldē target sent by the Senators.

After him succeeded his brother *Aurel. Quintilius*, a good moderate Emperour, equall, or rather to be preferred before his brother, but he was slaine within 18. daies after hee was elected Emperour by the souldiers. These good Emperors onely I name, for that persecutions were euer executed by cruel Kings and Emperors.

But these cruell Emperours, as they cruelly destroyed others, so cruelly were they destroyed after: as some of them were killed by theyr owne handes, as *Nero*, some murthered by their owne seruants, as *Domitianus*, some suddenly slaine riding by the high way, as *Decius*, some banished died in straunge Countreys, as *Seuerus*: others died captiues in bondage and slauerie, as *Valerianus* did in *Persia*: others eaten with cankers & wormes,

The euill end of cruel Emperours.

as *Maximinius*, others murthered one after an other, as *Aurel. Tacit.* and *Florianus*. Thus were those Emperours slaine and murthered that cruelly persecuted the Christians.

The tenth plague.

The Lorde beeing determined now to finish his plague in *Egipt*, and to bring his people away, willed euery man and euery woman to borrow of their neighbours, Iewels of gold and siluer, for *Moses* was verie great in the land of *Egipt*, with *Pharao*, and with the people: for before this, *Pharao* had appointed *Moses* Generall of the Egiptians, against the king of *Æthiopia*, which I wrote in the Historie of *Moses*. Yet said the Lord, I will bring one plague more vpon *Pharao*, and vpon *Egipt*, and after that he will let you goe hence, for all the first borne of the land of *Egipt* shall die, euen from the first borne of *Pharao* that sitteth on his seate, vntill the first borne of the maide seruant that sitteth in the mill.

The Lord vseth all things by meanes.

The Lord knew at that time how to saue the Hebrewes in *Gosen* from all the plagues in *Egipt*, and to saue *Noah* from the geneall deluge in the Arke, to saue *Lot* from fire and brimstone in *Zodome*, and to saue the Christians from the destruction of *Ierusalem* in *Pella*.

The tenth persecution.

As this tenth plague was the greatest, and the heauiest, so the tenth persecution was the greatest, and the longest, vnder *Diocleſian* in the East parts; and vnder *Maximianus* in the West, either of them persecuting and afflicting with such slaughters of martyred Christians, that for the space of tenne yeares, for so long continued the tenth persecution, there was nothing but the wonted bloudie persecution, sword and fire, by the commaundements of both these Emperours with most extremitie to bee executed, and as vnder *Nero* the first persecution began, so vnder *Diocleſian* it ended. For the

Church

Church of God so flourished, the Christians so encreased, and the godly martyrs so multiplyed, that these tyrants were wearie to persecute them any longer.

At that very time, when persecution ended vnder *Diocletian*, then heresie began to spring vnder Sathan: for when one stratagem of Sathan faileth, he practiseth an other. *When persecutiõ ended, heresie begã.*

Now *Arius* marcheth with his *Antitrinitary* crew, and set themselues in battell against the Lord, with horrible and blasphemous weapons, and as the Poets faine, the Gyants set themselues in battell against the Sun, the Moone, and the Stars, so this crew of heretikes set themselues to fight against God the Father, the Sonne, and the holy Ghost, some denying Christ by nature to bee God, but onely of accidentall participation of diuine properties as *Arius*. *Arrius the first of his sect.*

Some affirming that Christ tooke his beginning of the Virgin *Mary*, denying the diuine nature of Christ, as *Samosatenus* and *Photinus*.

Others imagined that Christ had not a true and natural body borne of the Virgin *Mary*, as the Marcionites and Manichees. *Euseb. in many of his bookes especially in the fourth at large, writes of these matters.*

The Ebionites affirmed Christ to be naturally born of a woman gotten by man. I will omit to speake of *Simon Magus*, and his disciple *Menander*, of *Cerdon*, and his disciple *Marcion*, and of *Saturninus*, and a number more of this crewe, who denie one Article or other of our Christian faith, confounding the diuine nature of the Trinitie. These heretikes possessing diuers seates, as *Arius* in *Alexandria*, *Saturninus* in *Antioch*, *Photinus* in *Lions*, and so of the rest, which beeing the verie blast and breath of Sathan, haue brought into *Saturninus.*

their hereſie many kings and princes of *Aſia* and *Europe*, but all theſe heretikes were by generall councell confuted and condemned.

The Nicene councell condemned *Arius* and his partners which denied the deitie and diuine nature of Chriſt, this councell held vnder the Emperour *Conſtantine*, where 318. Biſhops met together to confute *Arius* and his hereſie.

The ſecond councell at *Conſtantinople*, vnder *Gratianus* the Emperour, againſt *Eudoxius* and *Macedonius*, denying the holy Ghoſt to be God.

The 4. generall councels.

The third councell at *Epheſus* vnder *Theodoſius* the great againſt *Neſtorius*, affirming two ſonnes, the one of God, the other of man, denying the miſtery of the incarnation of Chriſt.

The fourth councell at *Calcedon* vnder *Martianus* againſt *Eutiches*, who confounded the natures in Chriſt for the vnity of the three perſons.

CHAP. VIII.

Of the marching of the Hebrewes from Egipt *vnder* Moſes *and* Aaron, *toward the land of* Canaan. *Of the life of* Moſes *in* Egipt, *and of his victories againſt the Æthiopians.*

NOw *Moſes* and the Hebrewes beeing diſcharged out of *Egipt*, where they had bin in bondage and miſeries many yeares, and were called *Hicſos*, now they march like ſouldiers of the Lord vnder *Moſes* and *Aaron*, towardes the lande of *Canaan*: but marke the hardneſſe of *Pharaos* heart, for while the Hebrewes were in *Egipt*, beeing extreame enemies vnto *Pharao*, yet *Pharao* endured tenne horrible and terrible

Hicſos.

rible plagues, before he would let the Hebrewes goe out of *Egipt*, vntill hee was brideled and hooked by the noſthrils as *Senacharib* was, and compelled to let the Hebrewes goe. Yet *Pharao* with his wonted hardened heart, with all the power and force of *Egipt* followed after, beeing two hundreth thouſand footemen, fiftie thouſand horſemen, ſixe hundreth choſen chariots of the kings owne army, a ſufficient armie againſt weaponleſſe and vnarmed men. Notwithſtanding he had infinite number of footemen, horſemen, and chariots, out of all parts of *Egipt*, aſſuring himſelfe, by this multitude he would make a full end of the Hebrewes, hauing this aduantage, the ſea being before the Hebrues, the mountaines on either ſide them, and *Pharao* with all the force of *Egipt* at their back, a narrower ſtraight as *Pharao* ſuppoſed, then the Greeks had againſt the Perſians at *Thermopyla*, and there *Pharao* thought to ende his long deſired tyrannie vpon the Hebrewes.

The marching of Pharao after the Hebrewes.

It was to be wondred that after ten great victories in *Egipt*, gotten againſt *Pharao*, by no other weapon then with a rod in *Moſes* hand, durſt not looke *Moſes* in the face, & after theſe victories in *Egipt*, durſt follow *Moſes*, hauing ſixe hundred thouſand Hebrewes marching in his campe, this was the time appointed of the Lord to do with *Pharao* that which *Pharao* thought to do to the Hebrewes, for the Lord commaunded *Moſes* to hold vp his rod, and to ſtretch out his hand vpon the ſea, and to diuide the ſeas, to let the Hebrues goe through on drie ground, and to ſuffer the Egiptians to follow after, vntil the Lord commaunded *Moſes* againe to ſtretch out his hand vpon the ſea, (a diuine ſtraragem of the Lord) to let the waters turne vpon the Egiptians & ouerwhelme them. So the Lord by water ſaued the Hebrewes his people,

A ſtratagem of the Lord.

The drowning of Pharao in the red ſea.

people, and by water drowned the Egiptians his enemies.

Yet *Appian* most impudently affirmed *Moses* to haue done what hee did by Magicke, whom the common people in *Egipt* named *Tisithes*, and *Ioshuah Peresephes*. *Appian* alleageth *Manetho* and *Cheremon* two Egiptian writers, to proue his fond assertions.

Appians impudent lies against Moses

Pliny also held that opinion that *Moses* was a great Magician, and did many miracles in *Egipt* through Magick, yet it is more lawfull for *Pliny* that wrote of so many thinges, to lie in some thinges, then for *Manetho* a poore schoole-maister in *Alexandria*, or for *Cheremon*, two fabulous writers of the Egiptian history onely.

The best Magician that helped himselfe at need, was *Appollonius Thianeus*, who beeing accused of capitall crimes before *Domitianus* the Emperour, being demanded by the Emperour what helpe hee could do now to himselfe by his Magick, nothing said he but this, and vanished away out of the Emperours sight, so much could not *Iamnes* and *Iambres* do to saue themselues from the botches & blaines, which as they say was done by *Moses* Magicke in *Egipt*. And therefore I thinke it best to set downe the true history of *Moses*, before yet he was called by the Lord to leade the Hebrewes out of the lande of *Egipt* into *Canaan*.

Appolonius Thianeus.

This storie is reported otherwise in the life of Apollonius.

Moses the sonne of *Amri*, was of the tribe of *Leui*, and the seuenth from *Abraham* borne in *Egipt*, brought vp by *Thermutes* king *Pharaos* daughter and heire, in this childe *Moses* shee delighted so much, being brought vp in all the learning and knowledge of the Egiptians, that *Moses* pleased *Thermutes* so well, that she moued her father hauing no male childe but her selfe, that it might please the king to make *Moses* her adopted sonne, least

Thermutes

Thermutes also should be barren, and want an heire to possesse the crowne. This being agreed vpon betweene *Pharao* and his daughter, *Moses* grew great in *Egipt*, fauoured and well beloued amongst all the Ægiptians. *The education of Moses in Egipt.*

It happened at that time that the Æthiopians had warre with the king of *Egipt*, hauing wonne two great victories ouer the Egiptians, spoyled and wasted *Egipt* vnto the verie citie of *Memphis*.

The Priests of *Egipt* being instructed by the Oracles of *Ammon* to choose an Hebrew captaine, to lead their armie against the Æthiopians, the king being informed of this Oracle, spake faire to his daughter *Thermuthes* through the perswasion of the Priests, who vsed the like pollicie to haue *Moses* slaine among the Æthiopians, as *Saul* vsed to haue *Dauid* slaine among the Philistines, *Thermutes* perceiuing the daunger of her fathers kingdome, which fell vnto her by succession, would knowe of *Moses* secretly his minde therein, *Moses* being therewith contented, the kings daughter brought *Moses* before her father and the Priests, to whom *Thermutes* in this sort spake: Is *Moyses* the man whome before this time you founde by Oracles, shoulde destroy *Egipt*, and now you finde by the same Oracles, to haue that man to be your captaine to saue *Egipt*? *Moses chosen captaine for Pharao.* *Ioseph. lib. 2. cap. 5. de antiq. Iudaic.*

But the Priests forgat not when *Thermutes* laide the diademe vpon the childes head, which *Moses* being but a very childe, with both his handes tooke the diademe from his head and threw it to the ground, and treaded it vnder his feete; whereat the Priestes of *Egipt* were so astonished, that they told the king, that that childe shoulde bee the ouerthrow and destruction of *Egipt*, they *Moses death sought by the Priests of Egipt.*

they all counselled *Pharao* to take away the feare of *Egipt*, and the hope of the Hebrewes.

Notwithstanding *Moses*, as he was by the prouidence of God preserued, saued from killing & drowning being a childe, so likewise then was he kept from the enuy and malice of the Priestes; and of the Egiptians, who sought to kill him, as the Iewes thought to kill *Paul*, but as *Paul* preuailed ouer the Iewes, so *Moses* preuailed ouer the *Egiptians*, and marched forward with this Hebrew army towards *Aethiope*, gaue them two great battels, ouerthrew them, chased them, and daunted the courage of the Æthiopians, that they were brought lower by the Hebrewes, then the Egiptians were before by the Æthiopians.

The victories of Moses in Aethiopia.

The Æthiopians thus being brought lowe, *Moses* brought his armie, and besieged *Saba*, the chiefe citie of *Aethiope*, at what time the king of *Aethiope* his daughter named *Tharbis*, hauing hard such great report of *Moses* fortitude and prowesse, went vp on the walles of the citie, to behold the armie of the Hebrewes, where she saw *Moses* manfully and valiantly fighting before his armie, she much admired his courage, and wondred at his prowesse, doubting much the destruction of her countrey, she sent some of her chiefe seruants vnto *Moses*, by whom shee opened her fauour & her loue towards *Moses*, offering her self to him in marriage, and to cõclude peace between the Æthiopians & the Egiptians, which *Moses* accepted vpon her oath, that the citie *Saba* should be yeelded vp into *Moses* hand, and peace concluded betweene *Aethiope* & *Egipt*, which presently was yeelded vp, and the marriage performed, notwithstanding *Moses* at his returne to *Egipt*, his seruice was more maliciously accused and suspected, then thankfully accepted,

The marriage of Moses to Tharbis.

ted, ſuch hatred & malice grew in *Egipt* towards *Moſes*, by meanes of the Prieſtes, and the king himſelfe ſuſpected him for his greatneſſe, and ſucceſſe of his victories ouer the king of *Aethiopia*, that P*harao* doubted that *Moſes* might doo the like in *Egipt*: by theſe meanes traps and ſnares were laide to deſtroy *Moſes*, that *Moſes* was in ſuch feare of his life, & the rather for that he kild an Egiptiã that abuſed an Hebrue; that he was forced ſecretly to flie through the wilderneſſe vnto the Madianites, where he maried *Zephora*, *Iethro* his daughter, and there continued fortie yeares, from whence he was called by the Lord to lead his people from *Egipt* to *Canaan*; whoſe greatneſſe then was more knowne then before, as is ſet downe in *Exodus*, ſo that *Appian* with his Egiptian Authors, with their fained fables againſt *Moſes*, are worthie to be ſcoft at for their impudent lies, for *Moyſes* was brought vp with *Thermutes* the kings daughter, & heire of *Egipt*, and married to *Tharbis* the kings daughter of *Aethiope*. But let vs omit *Appian* with his fellow lyers, and come to *Moſes*, marching with his Hebrew campe.

Ioſeph. lib. 2. cap. 5.

Appians lies.

CAAP. IX.

Of certaine military lawes and marſhall exerciſe of the Hebrewes, vnder Moſes *in the wilderneſſe.*

AFter that P*harao* and the Egiptians were drowned in the red ſea, the Hebrewes had ſuch rich ſpoyles by their dead bodies found on the ſea ſhoares, that now the Hebrewes became from poore ſhepheardes called *Hicſos* in *Egipt*, to be rich ſouldiers, that neither P*hillip* king of M*acedonia*, had ſuch ſpoyle in *Delphos*, nor his ſonne *Alexander* in *Babilon*, nor *Nabuchodonozer* in *Ieruſalem*,

Hicſos.

ruſalem, as the Hebrewes had of the ſpoyle of the Egiptians vpon the ſhoare. For now the Egiptians paie them their hires for the ſeruice and bondage of foure hundred and thirtie yeares.

Philo. So *Philo* ſaid, that the borrowing of Iewels of ſiluer and Iewells of Golde, was nothing elſe but to paie the due debt vnto the Hebrewes, for their long bondage and ſeruice.

So *Rupertus* ſaide, the wages and hires which the Egiptians kept ſo long vniuſtly from the Hebrewes, by an honeſt guile the Hebrewes obtained their long deteined due, for the Lord commanded the Hebrues to borrowe Golde and ſiluer of the Egiptians : and the ſpoyle which is gotten of the enemies is due by the lawe of armes.

Exod.12.

The Hebrewes marched vnder *Moſes* with Egiptian weapons, with ſongs of hymnes and Pſalmes, for the victorie vnto the Lord. *Myria Moſes* ſiſter, the women and virgins of *Iſrael*, with violls, harpes, and tabrets, and with great melodie, gaue thankes vnto the Lord, ſo that it was afterwardes a cuſtome among the Virgines of *Iſrael* to ſing Pſalmes and Songes, to thanke the Lorde for their victories, and withall to aduaunce the fame of the Generalls and Captaines, as they did to *Saul* and *Dauid*.

The Lorde ſets downe certaine martiall lawes to *Moſes*, to gouerne and to rule his people, commaunding him to make two ſiluer Trumpets, to aſſemble the armie, to call the congregation, and for the remouing of the Campe, and charged the ſonnes of *Aaron* to ſounde out the trumpets in any ſeruice, onely the Prieſts were appointed by the lawe to ſound the trumpets, & to carry the arke, which was their office for euer.

The lawe of armes.

When

When thou goeſt out with the hoſt againſt thy enemies, keep thee then from all wickednes, be clean from pollution in the night, for the Lorde may not abide in the hoſte any ſouldier that is any way vncleane, before he be waſht with water, and purified, and when a ſouldier muſt ſerue the neceſſitie of nature, amõg other weapons he muſt haue his paddle ſtaffe to dig the earth, and after to couer his excrement, for the Lord would haue his people pure and holie both in ſoule and bodie, for the Lord walketh in the midſt of the campe among his ſouldiers. *The 2. lawe of armes.*

The Hebrues were alſo commanded whẽ they went to any battell, that the Prieſt ſhould ſtand before the whole armie, being called together with the ſound of a trumpet, to exhort the armie, and to encourage them to feare nothing the multitude of their enemies, but to fight valiantly the battels of the Lorde, aſſuring them that the Lorde would be their Captaine, and goe before them, and therfore not to doubt of the victorie. So the Lord promiſed, and ſaid to *Moſes*, I will goe before thee to *Egipt* againſt *Pharao*. *The 3. lawe of armes.*

So the Lord ſaid to *Ioſhua*, that he would goe before him and his armie to *Iericho*.

So the Lord with the like words ſpake to *Nabuchodonozer*, when he went againſt *Ieruſalem*.

And euen ſo he ſpake to *Cyrus*, when he went againſt *Babilon*, All battels & victories are mine ſaith the Lord.

As the Lord promiſed, not only to *Moſes*, to *Ioſhua*, and to others, but alſo to *Nabuchodonozer* & *Cyrus*, Heathen Princes to goe before them in his own battels, and therefore the Heathen kings made their ſouldiers beleeue, that the Gods taught them ſtratagems to ouercome their enemies.

Archidamus vſed a ſtratagem againſt the Arcadians, commaunded ſecretly in the night time, certaine horſes to goe round about his campe, and in the morning hee ſhewed his ſouldiers, the ſteps of the horſes, ſaying that it was *Caſtor* & *Pollux*, that would be readie in the next battell to take their parts, and to fight with them againſt the Arcadians.

Front. lib. 1. cap. 11. The ſtratagems of Archidamus, Epaminandas and Pericles.

So did *Epaminandas*, he cauſed the armor which did hang in the temples, and were dedicated to their Gods, ſecretly to be taken downe, by this ſtratagem he perſwaded his ſouldiers, that the gods promiſed to be in thoſe armors themſelues, to fight in the battell.

Pericles Generall for the Athenians vſed the like policie, cauſed a comely tall man of great ſtature, all in purple, to ſit on a high ſtately chariot, drawne with goodly white horſes, ſtanding in a thicke wood conſecrated to *Pluto*, where both the armies might behold him, vntill the ſigne of the battell were giuen, then he called to *Pericles*, and willed him to goe forwards, and ſaid, that the gods of *Athens* were at hand, by this ſtratagem *Pericles* got a great victory, for the enemies fled before the battell began.

The Gentiles & the Heathens beleeued & confeſſed that all victories & good ſucceſſe, came to them by ſeruing of their gods, and all their ouerthrowes & calamities fell vpon them by offending their gods, ſo much ſtood the Heathens in awe and feare of their gods.

Ioſhua &c.

And like as *Ioſhua*, *Ioſaphat* & *Dauid*, returned to giue thankes to the Lord, with violls, harpes & trumpets for their victories, ſo the Lacedemonians with trumpets and flutes, crowned with garlands made of all kinde of flowers, and with a ſong to *Caſtor* & *Pollux* for any victories which they had obtained.

Caſtor and Pollux.

The

The Romanes alſo and the Grecians, not only with building of Temples and Aultars, but with the great ſacrifice *Hecatombæ* did pleaſe their Gods for theyr victories.

In *Hercules* Temple in *Sparta*, the Armours that were hanged vp and conſecrated to *Hercules*, ſeemed to make a ſound and and a noiſe, and at *Thebes* in the Temple of the ſame *Hercules*, the gates of the Temple being ſhut, were ſuddenly of themſelues opened, and the ſhields and the targets that were hanged vp in the roofe of the Temple dedicated to *Hercules*, fel downe & were found vpon the ground, which foreſhewed to the ſoothſayers the deſtruction both of *Sparta* and *Thebes*. Now to the Hebrewes. *Cic de diuin lib. 2.*

The Lord commaunded that hee that buildeth a new houſe, and had not poſſeſſed it a yeare, ſhould be ſpared from warre. *Ioſeph. lib. 4. cap. 8.*

Hee that planted a vineyard and not receiued the fruites thereof ſhould alſo be ſpared from warre.

And he that betrothed himſelfe to a wife, and had not married her, might in like caſe be ſpared from war.

After the Prieſt had ended his exhortation to the ſouldiers, the Generall of the Army proclaimed that if any timerous or fainthearted ſouldier were within the Army, hee ſhould returne home, leaſt hee through his cowardlineſſe ſhould diſanimate or diſcourage the reſt of his Army. *The lawe of Armes.*

Hence the Gentiles had the firſt inſtruction to vſe the like long after this time, for the lawe of Armes which the Lord gaue vnto his people the Hebrewes in the wilderneſſe, were in all countries of the Gentiles afterwards imitated in all their warres.

As among the Romaines the Prieſtes Fæciales in like *The Prieſts Facials in Rome.*

like sort as the Hebrewes exhorted and encouraged the Romanes manfully to fight for their Countrey, repeating the lawe of Armes of the Hebrewes.

The Priests Mantes in Athens.

So the Athenians before they cõmenced any battel, their Priests called Mantes stood before the army, made a speech to the souldiers, of the iust cause of theyr wars, and would bee further instructed by their Oracles to know of their victories.

Magi in Persia.

The Persians likewise would take no warre, nor battell in hand, before they had consulted with their soothsayers, which were their wise men called *Magi*.

CHAP. X.

Of the camp of the Hebrews, of their exercise in the wildernesse, and of the whole Army, deuided vnder foure principal standarts: and of placing of the Arke in the midst of the Camp.

THe Lord commaunded at the setting out of the Army vnto the battell, that the Arke should be carried by the Leuites, which Ark signified the presence of God, & the figure of Christ, at what time *Moses* vsed alwaies these words, at the lifting vp of the Ark, rise vp Lord & let thy enemies be scattered, and let them that hate thee, flee before thee. And when the Arke rested, *Moses* alwaies said these words, Returne (ô Lord) to thee many thousands, when the Arke was caried, a cloude couered the Arke, and where the cloud stayed, there the Arke would rest, and when the cloud remoued, the Arke was also to be remoued, for by the remouing of the cloud, the Arke was also to be remoued.

The remouing of the Arke.

The Lord commanded in the wildernesse of *Sinai* to

Moses

Moses and *Aaron*, with the twelue Princes of the Tribes of *Israel*, to take muster, & to number thē that were able to goe to the wars frō twentie yeares vpward, hence frō the Hebrewes, the Gentiles tooke their instructions in numbring, and mustring their souldiers. *Moses* numbred the people, and found six hundred three thousand fiue hundred, & fiftie able men to go to wars in the camp of the Hebrews, beside the Leuites which were appointed to attend the Tabernacle.

1. *Number.*

The nūbring and mustring of the Hebrew Army by Moses.

For the Leuites were numbred three seuerall times, the first time they were numbred at a moneth old, when they were consecrated vnto the Lord: The second time at 25. yeares olde, when they were appointed to serue in the Tabernacle. The third time at 30. yeares old, to bear the burthens of the Tabernacle, and to serue in the Tabernacle vntill 50. yeares, and then to cease from bearing such heauie burthens, and painful seruice. But after that, they should minister in the Tabernacle, singing hymnes & Psalmes, instructing, counselling, & keeping of things in order.

After that *Moses* had brought the Hebrews frō *Egipt*, instructed them with military discipline, & giuen them martiall lawes, then the Lord would not haue *Moses* to bring his people straight way to the land of *Canaan*, but to lead them too and fro in the wildernesse, to keep thē in cōtinual exercise, & to teach them military discipline by the law of Arms appointed, for they might within 3. daies as *Philo* writeth, haue passed frō *Egipt* to the lād of *Canaan*, but that the Lord would haue thē to endure labour, & to be exercised in martiall discipline to become good souldiers, & therfore suffred the Amalekites, Moabites, Edomites, & the Philistines to be vō thē as needles in their eies, & thornes in their sides, being their profes-

The Hebrews were left in the midst of their enemies to practise Armes.

sed

sed enemies, to warre, to fight, and to keepe them still in practise and exercise of armes.

The Lord suffered the Camp of the people to wander too and fro in the wildernesse backward & forward, to learne to endure cold and heate, and all kind of hardnesse, remouing their campe too and fro 42. mansions, before they came to the land of *Canaan*.

42. Mansiõs.

Stratagems of Marius and Cyrus.

Cai. Marius perceiuing his souldiers readie to yeeld for want of drink, shewed them a Riuer behind the enemies, saying: if you will drinke, you must drinke in yonder Riuer, that I shewed you, either you must win it of your enemies or loose it.

Front. lib. 1. cap. 2.

Cyrus King of *Persia* brought his souldiers to a certaine wood, and caused them all day to hewe downe trees, vntill they were wearie, the next day he prepared for them great feasts, and liberall banquets, and in the midst of their good cheare, *Cyrus* demaunded of them, whether they thought better of their paine and trauell in hewing of wood the day before, or of their feasting and banquetting that day: they preferred feasting before hewing of wood. But said *Cyrus*, you must come to the one by the other, vnlesse you fight valiantly & ouercome the Meades, you cannot enioy the pleasures and good cheare of *Persia*.

So *Moses* brought the Hebrewes to the wildernesse, and said: you must take paines, and exercise militarie discipline, to learne to fight with the Canaanites, Edomites, Moabites, & Philistines, the enemies of the Lord, before they should passe ouer *Iorden*, and enioy the pleasures of *Canaan*, the land of milke and honey: for as these Nations were left as prickes and needles to vexe the Hebrewes, so Satan is now left, to vex, to tempt, and to be an enemie to Gods people withall the stratagems he can.

No

No doubt the Chaldeans, the Assirians, the Persians, and other Nations, had their first military discipline frō the Hebrews, and were taught to exercise their souldiers to endure labour, as it seemed the Gentiles vsed it by imitation from one Empire to an other.

Moses being the onely generall of so great an Army, being continually vexed and molested, without any vnder officers to aide him, the Lord taught him, and after his father in law *Iethro*, to choose from amōg the whole army 70. wise, religious, valiant, and iust men, to rule and gouerne the people, as magistrates, and officers vnder *Moses*, to guide & lead them into all seruice. For among the Hebrewes no Generall was chosen without consultation of *Vrim* and *Thummim*, after *Moses* and *Ioshuas* time.

70. Gouernors chosen vnder Moses. Exod. 18.

Marke the discipline and martiall lawes of the Lord to his people. The Hebrews were commanded euery man to stand in his place, & vnder his standart, throughout the whole Army of the Hebrewes, but the Leuites should pitch their tents round about the Tabernacle, who were three and twentie thousand in number, and when any victory was gotten by the Hebrews ouer the enemies, the first part of the spoile was yeelded to the Leuites who attended the tabernacle: the second to the souldiers that fought in the field: the third to them that remained in the campe.

The Leuites tents about the tabernacle.

The whole Army was deuided vnder foure generall and principall standarts. The first standart vnder *Iudah*, the second standart vnder *Ruben*, the third standart vnder *Ephraim*, the fourth standart vnder *Dan*.

The foure standarts of the Hebrewes.

Euery Tribe should stand, and campe by his standart, and vnder euery standart were three Tribes, & ouer the three Tribes, three captains, and the number of the soul-

diers of the three Tribes vnder their Captaines.

The Tribe of *Iudah* had seuentie foure thousand and six hundred souldiers vnder their Captaine.

The Tribe of *Isacher* had foure and fiftie thousand and foure hundred souldiers vnder their captaine.

The Tribe of *Zabulon* had seuen and fitie thousand and foure hundred souldiers vnder their captain. These three Tribes were appointed to stand by the standart of *Iudah*, and the whole number of the host of *Iudah*, were one hundred, foure score, and sixe thousand, and foure hundred souldiers vnder their three captaines, and the standart of the host of *Iudah* was appointed to camp on the East side of the Tabernacle.

The tent of Iudah on the East.

Of the South side of the Tabernacle, was the standart of the Tribe of *Ruben*, the Tribe of *Simeon*, & the Tribe of *Gad*, with their three captaines, and the whole number that marched vnder the standart of *Ruben*, were one hundred, fiftie one thousand, foure hundred and fiftie souldiers, and this was the second principall standart.

The standart of Ruben on the south side.

The third standart of the campe of *Ephraim* was towards the west, with the Tribe of *Ephraim*, the Tribe of *Manasses*, and the Tribe of *Beniamin*, with their seuerall captaines, and the whole number that marched vnder the standart of *Ephraim*, was one hundred, eight thousand, and one hundred.

The standart of Ephraim on the West side.

The fourth standart of the host of *Dan* was on the North side of the Tabernacle, with their three Tribes, the tribe of *Dan*, the tribe of *Asher*, and the tribe of *Nepthali*, with their three captaines, and the whole number that marched vnder the standart of *Dan*, was one hundred, fiftie thousand, and sixe hundred.

The standart of Dan on the North side.

In this most solemne and royall sort marched the

campe

campe of the Hebrews 40. yeares in the wilnerneſſe vnder theſe foure principall ſtandarts, where their garmẽts and cloathes were not worne, nor any thing they had decayed, heauen gaue them bread, the foode of Angels, *Manna*, and euery rocke in the wilderneſſe gaue them drink, the Lord fed thẽ, otherwiſe they were ſimply and ſlenderly prouided for ſo great an army, but marching in the wilderneſſe amõgſt ſerpents, & venemous beaſts, and yet without daunger or harme, but had all things at their wils that were neceſſary to the wars, frõ the Lord. *The marching of the Hebrew cãpe.*

Notwithſtanding all theſe bleſſings, the Hebrewes wiſhed ſtil to haue ſtaied in *Egipt*, and made diuers profers of return, at any touch or triall of them, they longed for the fleſh pots of *Egipt*, of which they made often mention, of the oynions, melons, and garlecke, but they made no mentiõ of the ſlauery, bondage, and ſeruitude, which they endured for 430. yeares in *Egipt*.

If you looke into the maieſtie & ſtate of the Hebrew campe, of the preſence of the arke, of the placing of their ſtandarts, of the ſolemnitie of their marching, & of their orders & lawes, & that in a wilderneſſe, where they had neither caſtles, townes, cities, or forts, to defend thẽ; and yet they far excelled *Xerxes* with his innumerable army, in his voyage againſt the Greeks, ꝙ ſailed on land, & marched on ſeas, & much doubting whether *Helleſpont* had ſufficient roome, and *Greece* had land inough for his ſouldiers, or the ayre had place inough to receiue his ſhot. *The ſtate of the Hebrew campe.* *Xerxes great Army.*

The Hebrew Campe farre exceeded *Alexander* the great, (who after he had ſubdued all *Greece*, and the Perſians) tooke in hand to conquer the whole world, and wept becauſe hee heard there was two worlds. Yet neither *Xerxes*, nor *Alexander* the great, might bee compared with the Hebrewe Campe for ſtate and maieſtie, euery Tribe marching vnder his Captaine *Alexander.*

and euery Captaine vnder his ſtandard, euery ſtandard placed to ſtand about the Tabernacle, and the Tabernacle was placed in the midſt of the camp, becauſe it might be in equall diſtance from each ſtandard, that all might indifferently haue recourſe to the Arke, where the Lord inſtructed *Moſes*, and inſtructed him frō the mercie ſeat, for at the doore of the Tabernacle it was commaunded to *Moſes* what he might do, and how he ſhould gouerne the Army, for the cuſtome of the Hebrewes was, to run to the Arke, as to their onely Oracle, where the preſence of the Lord was, to crie and to call for help at the Lords hand in their moſt danger and greateſt calamitie.

The Tabernacle placed in the midſt of the camp.

As the Arke was made by *Noah* to ſaue himſelf from the deluge, in ſuch forme & faſhion as the Lord had cōmanded, the lēgth, the breadth, & the height: ſo was the Tabernacle made by *Moſes*, in which the Arke was placed, in ſuch proportion as the Lord commanded *Moſes*, that the tabernacle ſhuld be 30. cubits long, & 12. broad, the Arke 2. cubits & a half long, & a cubit & a half broad.

The Tabernacle 30. cubits long, and 12. broad. Exod. 26.

A cubit of the Greekes two foote, of the Romanes a foote and a halfe.

After the vſe of the Tabernacle, the Temple was appointed, where *Salomon* and the Prieſts were inſtructed to manifeſt the word of the Lord vnto his people.

The Gentiles alſo ranne in any danger or doubt, as to *Iupiter* in *Hammon*, to *Apollo* in *Delphos*, to *Baall*, and other ſuch Oracles, where their woodden Idols and gods gaue falſe anſweres. And where the Hebrewes (as I ſaid before) had no prouiſions for their wars, either in towns or Cities, nor any place to flie vnto but the Tabernacle, where the Romanes in any danger might defend themſelues in the Capitall. The Carthagineans to their ſtrōg fort *Byrſa*. The Thæbans to their Caſtle *Cadmea*. And ſo the Argiues to their ſtrong fort *Lariſſa*. And the Syracuſans to the Caſtle *Acradina*. Theſe were the forts of the Gentiles.

Chiefe and ſtrong forts of the Gentiles.

Beſides

Besides the Gentiles had theyr treasures and theyr money laid vp in strong holds and forts.

As *Tygranes* king of *Armenia*, kept his treasure in *Bambinsa* & *Olena*, two strong castles, to warre with the Romanes. *Tygranes.*

Iugurth king of *Numidia*, kept his mony in two of his strongest cities called *Capsa*, and *Thola*, to warre with the Romanes. *Iugurth.*

So likewise *Mithridates* king of *Pontus*, kept his treasure in *Ptera*, to war against the Romanes. So the kings of *Macedonia*, and all the kings of *Asia*, had their treasures and store houses to warre against the Romanes. *Mithridates*

The Hebrewes had no such store houses prepared, nor mony laid vp, nor prouisions readie, but their foode was such from the Lord that they wanted nothing, and yet they conquered more kings, and subdued more countries, then all they.

CHAP. XI.

Of the maner and order of the Gentiles, and of their principall standards. Of the setting vp of the Tabernacle, and the dedication of the altar by Moses.

HAuing spoken something of the Hebrew camp, of their seueral marching vnder their standards, I thinke it not amisse to set downe the orders & maners of the marching of some of the Gentiles in their campes for varietie of matters, and for that men may see and vnderstand how farre inferiour were all the nations of the world to the poore *Hicsos* the Hebrews. And first of the Egiptians, who carried in their proper standard into *The standarts of Egipt.* *The Hebrewes named of the Egiptians Hicsos.*

into any battel the Image of that Idoll which they worshipped in that citie, as in *Heliopolis* an oxe, in *Memphis* a bull, in *Arsinoe* a crocodile, and so in other cities, cattes, calues, serpents, such as they worshipped in the temples, such they carried as their ensignes to the field.

The Persians carried in the first and principall standart, the Image of the Sunne, which the Persians call *Mithra*.

The standarts of Persia. Veget. lib. 2. cap. 6.

In their second standart they carried the picture of the eternall & sacred fire which they call *Orimasdes*.

In their third standart they carried a golden spread-Eagle.

The old Romanes when their Empire grew strong had fiue principall standarts, which were carried before their military legions. The first standart before the legion was an Eagle, this was chiefe, in the second was carried the picture of a Wolfe, in the third the picture of *Minotaurus*, in the fourth the picture of a horse, in the fift the picture of a boare.

The standarts of the Romanes.

Athenians.

The Athenians carried in their standart the Image of an Owle, which was likewise printed on their coyne with the face of *Minerua*.

Thabans.

The Thæbans caried in their standart the picture of *Sphinx* into any battell.

The Cymbrians caried before their armies in their standart vnto the field the picture of a brazē bull, so did they in the Cymbrian wars against *Marius* the Romane Consull.

The old Germaines.

The old Germains vsed to carry the picture of lightnings to lead their armies into the field in their standart.

Anubis.

Sometimes great kings for their proper standarts in their warres, carried the pictures of diuers and sundrie beasts and fowles, as *Osiris* the first king of *Egipt*, a dog.

Cyrus

Cyrus also the great king of *Persia*, gaue in his enſigne a cocke, as *Themiſtocles* did, for the day before *Themiſtocles* had battell with *Xerxes*, by the crowing of a cocke he was ſure of victorie.

Iulius Cæſar gaue in his enſigne an Elephant, for that he vanquiſhed *Iuba* king of *Mauritania*, who bare an Elephant in his enſigne, and ſo *Porus* king of *India*, bare in his enſignes the picture of *Hercules*. *Cæſar.*

The Hebrues might better haue claimed the Sunne in their enſignes then the Perſians, as *Ioſhua*, for that the Sun ſtaied ouer *Gibeon*, and the Moone ouer *Aialon*, at *Ioſhuaes* commandement, vntill he had full victorie ouer the Amalekites, and therefore he might aſwell haue the Image of the Sun in his enſigne being aliue, as he had it ſet on his graue being dead. So might *Iudah*, *Gedeon*, *Dauid* and others, which had the ſonne of God, the ſtarre of *Iacob*, & the liõ of *Iudah* in their ſtandarts & enſignes.

Becauſe we may omit nothing that the Lord commaunded *Moſes* concerning the ſetting vp of the tabernacle, and the dedicatiõ of the altar, the twelue Princes of the Tribes of *Iſrael*, at the ſetting vp of the tabernacle, after the tabernacle was anointed & ſanctified, brought their offerings before the Lord, ſixe chariots couered ouer, and twelue oxen, one chariot for two Princes, and for euery one of the Princes an oxe, which they before the tabernacle offred to the lord, which were deliuered to the Leuites. So for the dedication of the altar, after it was annointed & ſanctified, theſe twelue Princes offred their offerings before the altar, euery prince offered a ſiluer chargior of an handreth & thirtie ſhickels weight, a ſiluer bowle of ſeuentie ſhekels, a cup of gold full of Incenſe, a yong bullock, a ramme, a lambe of a yeare olde, and a hee goate. This was the maner of the ſetting vp of the tabernacle, and dedication of the altar. Hence

The ſetting vp of the tabernacle.

The dedication of the altar.

Hence grew the building of temples, the dedication of altars, oblations and ceremonies among the Gentiles and Heathens, to dumbe Idolls & woodden gods.

It was euer the propertie of Sathan like an Ape to counterfeit, and seeme to imitate the lawes of the Lord.

The multitude of altars in Athens.

There was nothing so rife among the Gentiles as temples and altars, which made *Paul* full of anger to see so many altars in *Athens*, and especially one dedicated *Ignoto deo* to an vnknowne God.

Athens excelled all *Greece* for the nomber of theyr gods, and of their altars, for they had an altar in *Athens* to lust, another to shame.

Straunge altars in Delos.

They had also straunge kinde of altars in *Delos*, one to *Apollo*, made onely of the right hornes of all kinde of beastes, and an other altar made of the ashes of the sacrificed men and beasts, like *Belesus*, who raised vp a promontorie in *Babilon*, of the ashes of the citie of *Niniuie* destroyed, to giue light to passengers that sayled by *Babilon* on *Euphrates*, in the which ashes *Belesus* carried secretly all the wealth, gold, siluer, and all other rich mettals melted of *Niniuie* into *Babilon*.

Diod. sic. li. 3. cap. 7.

The lawes of Numa.

Numa Pomp. a verie prophane religious king, put vp a temple to Faith, another to *Terminus*, and decreed a law, for that *Terminus* was the god of peace, and a Iudge of meares and markes betweene neighbours, that whosoeuer would plough any of his neighbors markes, and meares, both hee and his oxen should be sacrificed and slaine to god *Terminus*, vpon the very meare where the offence was done: This temple which king *Numa* builded to *Terminus*, was made vncouered and open aboue, as the Greekes did vse to build their temple to *Iupiter*, and to *Anfidius*, which the Greeks called *Hypæthra*, both the Romanes and the Greekes thought it not fit, that

Hypæthra. Open Temples aboue in the toppe.

these

that these gods should be honored and serued in close & couered temples, and vpon their altars no sacrifice of blood should be offered, but according to *Pythagoras* lawes, fruits, cakes, hony, flowers, and such because they were gods of peace.

Againe the Romanes, the Greekes, and the Egiptians, vsed in olde time to build temples out of the cities to those gods that should watch & guard the cities from the enemies. And therefore *Romulus* builded a temple to *Vulcan* out of the walles of the citie of *Rome*: so his successor king *Numa*, builded two temples, the one to *Bellona*, the other to *Mars*, foure miles from the gate *Capena*, out of *Rome*. *Temples builded of the Gentiles.*

The Athenians to that purpose as the Romains did, builded a temple to *Hercules* out of *Athens*, named *Cynosarges*. Neither would the Egiptians allow the temple of *Esculapius* to be in any city of theirs, neither wold they allow any temple to *Saturne*, or to *Serapis*, within the citie, supposing by their watching & garding abroad they might liue more safe and sure from the enemies. *Cynosarges.*

So among other Gentiles, temples were builded to the gods of feare, of pouertie, and of olde age; because they might pray to these gods to escape the wants and miserie of pouertie and old age: and thus the Gentiles tooke patterne of the Iewes who had so many Synagogues, and but one Temple, for the Iewes afterwards became so Idolatrous as the Gentiles, that (as *Ieremy* said) euery citie in *Iudah* had a god, & euery where in groues and hils were seuerall altars, that mount *Oliuet* thereby was called the mount of corruption, because they had made altars vnder euery groue, and vnder euery greene tree, to honour their Idols. But now let vs returne to the Hebrues vnder *Moses* in the wildernesse. *Superstitious fondnes of the Gentiles.* *Mount Oliuet.*

Moſes leading the armie of the Hebrewes in the wilderneſſe from *Egipt*, marched with ſixe hundred thouſand, and hauing diuers battels giuen him by the king of *Arabia*, by *Arad* king of the Canaanites, by *Zeon* king of the Ammorites, and *Og* the king of *Baſan*, & after them hauing battel with the king of Madianites, and the king of Moabites, whom hee conquered before *Ioſhua* had charge of the armie, and becauſe the battels of the Lord were moſt miraculous in *Egipt*, gotten by a white rod, by the which *Moſes* obtained ten victories, and ten tryumphs, ouer the Egiptians in *Egipt*. So *Moſes* in the wilderneſſe had the like ſucceſſe, not by deuiſed ſtratagems of their owne heads, but by following the commandements of the Lord, which are the onely ſtratagems of all victories.

The victories of Moſes ouer diuers kings.

After that *Moſes* had brought the Hebrues out of *Egipt* into the wilderneſſe, as to a ſchoole to inſtruct them in military diſcipline, and to be acquainted with martiall lawes, to arme themſelues ready ſouldiers to fight the Lords battels, at *Ioſhuahs* commaundement, who in the battell at *Riphidim* was againſt the Amalekites, at what time *Moſes*, *Aaron*, and *Hur*, went vp to the top of mount *Horeb*, and *Moſes* held vp the rod of the Lord in his hand and praied for victorie, for the battell continued vntill Sun ſetting, and when *Moſes* hand was weary, *Aaron* and *Hur* held vp *Moſes* hand betweene them, and *Ioſhua* preuailed, ouerthrew *Amelech*, and all his army, & wanne a great victorie, for *Moſes* praiers and *Ioſhuahs* ſword, were both meanes by the Lords appointment to obtaine the victory, for while *Moſes* hand was vp the Hebrewes preuailed, and when hee let downe his hand *Amelech* preuailed, this great victorie was commanded by the Lord to *Moſes*, to be written in the booke of the lawe, for a

The battell of Riphidim.

remembrance

remembrance of so great a victorie. And all other victories which they had aswell against *Pharao* before they came out of *Egipt*, and against the Canaanites before they passed ouer *Iorden*, were obtained by stratagems of the Lord, in the behalfe of his people, which the Lord had determined to place in *Canaan*.

King *Arad* hearing of the great ouerthrow that the Hebrues gaue the Amalekites, their friends and neighbours came with a great army, and fought against the Hebrues, and for that the Hebrues serued not the Lord, and were thankles for the last victorie, king *Arad* preuailed, slue, and tooke of them many prisoners. When the Hebrues cried vnto the Lord, and made a vow to destroy the Canaanites, if they might haue the victory, the Lord vpon their promise & vow deliuered the Canaanites, their king *Arad*, their cities and townes, and the people, vnto the hands of the Hebrues, that the Canaanites were slain & vtterly destroied, this was the battel of the Lord, for the Hebrues vanquished king *Arad*, and the Canaanites, according to their vowes which they made to the Lord.

The battell at Horma.

The ouerthrow of the Canaanites and Arad their king, by the Hebrues.

These were lawfull vowes to destroy the enemies of the Lorde by the vow of *Cherim*, of which vowe the Lord himselfe is the author, the Lord himselfe determined and commaunded the Hebrues to destroy the Canaanites as his enemies.

So the Prophet published a commaundement saying; Vow vnto the Lord & performe it: the same Prophet saith; Thy vowes are vpon me (ô Lord) I will render praise vnto thee, hauing that which I required, I am bound to pay my vowes of thansgiuing, as I promised thee (ô Lord.)

Psal. 56.

CHAP. XII.

Of the vowes and feasts of the Gentiles. Of espialls sent to the land of Canaan *by* Ioshua, *with diuers other Stratagems.*

IN all Countreys of the world, as well the Gentiles as the Iewes, were wont to make vowes vnto their Gods, with praiers and promise to performe those things which they vowed, if their gods would graunt victories in warres against their enemies, or health to their Kings and Princes, or to remooue any plague or sicknes from the people.

The vowes of the Persians.

The Persians when they vowed any thing to the Sunne, the King with his councel called *Magi*, ascended vp on a high hill or mountaine, where they made two piles of wood one vpon an other for sacrifice, and vpon the same powring wine, milke, honey, frankensense, with other sweete odours, for a sacrifice to the Sunne, the King himselfe with his soothsayers called *Magi*, with their song *Theogonia*, fired this pile of wood, for the Kings of *Persia* would offer no sacrifice without theyr *Magi* were present, nor the auntient kings of *Rome*, without their soothsayers, which they called *Augures*.

The vowes of the Egiptians. Appian. de bello punico.

The Egiptians vsed when they vowed, to bring the swords, the shields, the rotten ships & chariots, with all the armours & ensignes of war of the enemies vnto one place, laying thē all vpō a pile of wood, the generall holding a firebrand in his hand, kindleth the pile of wood, the souldiers standing about the pile according to the Egiptian maner, with songs, mirth, and ioyes for the victories.

tories.

Cæſar. lib. 6. de bello gallico

In like ſort the olde Gaules burned and ſacrificed to *Mars* and *Minerua* as the Egiptians did, their targets and old armours.

No victorie was had among the Gentiles, but ſome of the ſpoyles therof were burned and ſacrificed to their Gods, ſome hanged vp to honour and beautifie their Temples. So *Alexander* the great ſacrificed & conſecrated ſome of the ſpoiles of his victorie ouer *Tyre* to *Hercules.*

Plut. in Coriliano.

The Romanes after any victory, hanged vp ſome of the ſpoiles thereof in the Temple of *Caſtor* and *Pollux*, the Egiptians in the Temple of *Vulcan*, according to the old auntient lawe, *Vulcano arma ius eſto.*

Liui lib. 1.

The vowes of the Grecians.

The Grecians when they prayed for victories to their Gods, they promiſed and vowed to preſent their Gods with Images, ſtatues, chaines, iewels, crowns, and garlands, with ſongs of *Pæana.*

The Romanes alſo promiſed and vowed to *Iupiter* and to *Mars*, to build them Temples, to make them places to ſacrifice the tenth man, and the tenth beaſt taken in the wars, and to keepe an annuall feaſt in the Capital, in memorie of their victories. This vow (the Dictator, Conſul, Prætor, & the high Biſhop going before them) was made in the Capital, before they went to the wars. For both the Romanes and the Greekes vpon any great victories obtained, celebrated the great feaſt *Hecatombeon.*

The vowes of the Romanes.

The feaſt Bendidia.

The Athenians for any prize they brought into the Hauen *Pyræa*, celebrated a feaſt, where many Orators and great Captains came once in a yeare to ſolemnize this feaſt, for in ſea victories *Athens* excelled all cities of *Greece.*

The first Consualia. The old Romanes had an auntient feast called *Consualia*, in memorie of *Romulus* watchword *Talassa*, at the rauishment of the Sabine virgins.

Ancyllia. They had an other feast called *Ancyllia*, in memorie of *Mamurius* Targets that he made in *Rome*, like the Nymphe *Egerias* Target which shee gaue to *Numa Pomp.*

Tabilustria. The Romanes had an other feast in *Rome*, called *Tubilustria*, in the which the magistrates met in the Capital, and celebrated a solemne sacrifice vnto *Vulcan*, with sounding of Trumpets about the citie, to purge the citie of their crimes and offences against their gods.

The Athenians had diuers feastes, they had one in memory of *Theseus*, for his victorie ouer the Amazons: an other in memorie that he brought diuers men out of *Achaia* to dwell in *Athens*, being straungers, who celebrated an annuall feast to honour *Theseus*, as *Milciades* had a feast in memorie of his victories at *Marathon.*

The feast Metoichia.

The feasts of the Greekes in memory of their captaines. *Themistocles* had an other feast for his victorie ouer the Persians at *Salamina*. And *Thrasibulus* for his victorie ouer the thirtie tirants at *Athens*, these were the tirants that vsed such crueltie, that made the children of *Athens* to daunce in their fathers bloud.

The like feasts they vsed in *Achaia*, in the citie *Cyciōnium*, yearely in the honour of *Aratus* victories.

The feast called Agonolia. A feast celebrated among the Romane youths, called *Agonalia*, wherin they cõtẽded about mastry in all kinds of exercise, for triall of agilitie, courage and strength, hauing therevnto many kindes of crownes and garlandes appointed for rewards vnto the victors, imitating the manners and orders of warre, in scaling of walles, in assaulting of forts, in fighting of battailes,

and

and such other militarie discipline, that some were crowned with Lawrell, some with Pine, some with oké boughes, euery victor bearing in his hand a braunch of Palme, in token of victorie.

In *Syracusa* also they held an annuall feast to honour *Timoleon*, in memorie of many benefites and greate victoryes that hee obtained to the Syracusans. *Timoleon.*

For among the Grecians and the Romanes, diuers feastes were celebrated, and triumphes solemnized, in memory of victories to stirre vp, and kindle young souldiers mindes to embrace armes, and to imitate the examples of their predecessors.

Hauing spoken something of the vowes and feasts of the Gentiles, we must returne to the Campe of the Hebrewes, marching vnder *Ioshua*, beeing readie to passe ouer the Riuer *Iordan*, who sent certaine espialls to view the land of *Canaan*, one of euery Tribe, twelue in number, that should instruct him of the state, scituation, strength, and manners of the people, which beeing returned after fortie dayes, with such fearefull newes, of theyr strong and lustie men, of theyr walled Citties, strong Fortes, huge and monstrous Gyants, of the strength and inuincible scituation of the Countrey, that brought the Armie to such terrour and feare, that they were more willing to returne to *Egipt*, then to goe forwards to conquer the Canaanites, vntill *Caleb* ouerthrew theyr speeches, and founde great faultes in his fellowes and consociates of his iourney, to disanimate the Armie. *Espialls sent by Ioshua to Canaan.* *Caleb.*

It dooth much amaze souldiers, to see or to heare terrible reports, for at that time the people were ready to stone

Fearefull reports in wars are dãgerous.

stone *Caleb* and *Ioshua*, to force them to fight against such a strong Nation, fearefull reports to terrifie the souldiers, were euer dangerous, and therefore wise Generalls and Captaines inuented and framed many subtill stratagems to conceale and hide the multitude of enemies, to keepe terror and feare away from the souldiers.

Tullius Hostilius vsed a skilfull stratagem to annimate his souldiers against the Fidenates, who stood in feare as well of the multitude of their enemies before them: as also the report they heard of *Messius* Generall of the Albanes, lying in some secret ambush for his aduantage, being indifferent to set either vpon the Romanes, or vpon the Fidenates. *Tullius* the Romane Generall perceiuing the terror of his souldiers, spurred his horse forwards before the Army, and told them, they need not to feare *Messius*, for he was gone, neither to feare the enemies, which being a scattered Army, to make themselues seeme a great multitude, were more readie to flye then to fight.

The Stratagem of Tullius.

Front. lib. 1. cap. 12.

So *Iugurth* in his warres at *Nunudio* against *Cai. Marius*, spurd his horse forwards & rode to euery part of the battell, crying aloud in Latine as he rode from place to place in the battell, go on forward souldiers, I slew *Cai. Marius* with my owne hand, whereby the Nunudians were so animated and encouraged to fight the more lustily, that *Iugurth* by that stratagem obtained a great victorie ouer the Romanes.

Val. Leuinus the Consull in his wars at *Tarentum* against *Pirrhus*, vsed the like stratagem, shewing a bloudy sword in his hand, saying to his souldiers that it was the bloud of *Pirrhus* whom he slew with his owne hand, thereby to moue the souldiers to greater courage, & to fight more manfully.

Soul-

Souldiers ought not to be terrified with the multitude of enemies, with slaughters of their Armies, whereby Cities, Townes, and Countries reuolt to the enemies, as at the battell at *Canne*, the report of *Varro* the Consul, of the ouerthrow of the Romanes, caused all the citie of *Capua* to reuolt to *Haniball*. *Varro.*

Againe the report in *Præneste*, of the ouerthrowe of *Sylla* by *Telesinus*, at the battell of *Antemna*, and of the marching of *Telesinus* towards *Rome*, with all his whole Army, it so affrighted *Offella* one of *Syllas* Colonels, that he at that time besieging *Præneste*, thought to raise his siege, hearing such hard newes of *Sylla* the Generall. *The battel of Antemna.*

Skilfull Generalls and wise Captaines vsed euer to couer and conceale the multitude of enemies, as *Milciades*, *Themistocles*, and other Greeke captaines kept the innumerable multitude of the Persian Armies secret from the souldiers. So did *Mardonius* conceale from *Xerxes* the great slaughter of the Persians in *Greece*. *Milciades & Themistocles*

The Romanes being besieged by the Gaules, many of the chiefe Romanes, to the number of a thousand, fled into their Capitoll. The Gaules hauing possessed the Cittie of *Rome* for seuen moneths, expecting the yeelding of the Capitoll, the Romanes also within the Capitoll hauing welnigh consumed their victuals, vsed this stratagem, to throwe loaues of bread in euery place out of the Capitoll, in such abundance, though at that time they wanted prouision of bread, that the Gaules were amazed, suspecting they had prouision inough to hold out, that they presently fell to composition with the Romanes. *The Romans stratagem.*

The Thracians beeing besieged on such a straight hill where their enemies could haue no accesse to come

vnto them, and readie to die for famine, vsed this stratagem, to feed certaine beasts with wheate and cheese, and to let the beasts goe downe towards their enemies Camp, which being take of the enemies and killed, they found wheate and cheese in the bowels of the beastes, (thinking thereby that the Thracians had bin well victualled and prouided) remoued their siege.

Front. lib. 3. cap. 15.

Clearchus.

Clearchus the Lacedemonian, vnderstanding that the Thracians had caried sufficient prouision of victuals for themselues vp to the mountaines to their Campe, the Thracians sent their Embassadors, still expecting when *Clearchus* for want of victuals would remoue his siege.

Front. lib. 3 cap. 5.

Clearchus knowing that the Thracian Embassadors were comming, vsed this stratagem, commaunded one of the captiues to bee slaine, to bee deuided in peeces, and to be distributed betweene him, and other tenne of his captains in his pauilio, in the very sight of the Thracian Embassadors, the sight whereof made the Thracians so astonished and thereby to yeeld, thinking that they that could feed on such foode, might continue too long for the Thracians to endure it.

But the Sonne of God gaue himselfe to be slaine for his souldiers, to bee their spirituall foode, to feed them both in body and soule, to wearie Satan which still continueth his siege against *Ierusalem*.

I shall haue occasion to write of more stratagems hereafter, and therefore I returne to the battels of the Hebrewes against the Canaanites.

CHAP.

CHAP. XIII.

Of the great victorie had ouer fiue Kings, in the plaine of Moab *by Ioſhua. Of their vnthankfulneſſe afterward, & diſobedience, and of their marſhall puniſhment therefore.*

A Great battell was fought in the plaine of *Moab*, commaunded by the Lord vnto *Moſes*, where fiue Kings of the Madianites were ſlaine, their names you may read in the margeant, all their villages and cities burnt with fire, all their people ſlaine with the ſword, the Hebrewes tooke all the ſpoile and all the pray both of men and beaſts, and *Moſes* was angry with the Captains of the hoſt, for ſparing the women, as *Samuel* was with king *Saul*, for ſparing *Agag* king of the Amalekites, and *Elizeus* with *Achab* for ſparing *Benhadad*, and cauſed all women that had knowne men carnally to be ſlaine with the ſword, and to ſaue thoſe that were virgins that knew no man, which were two and thirtie thouſand, whereby it appeared that innumerable was the ſlaughter of men, women, and children, in this battell, where two and thirtie thouſand virgins were found and reſerued to liue, whereby alſo the ſpoyle and pray was very rich in this battell to the Hebrewes. In this battell was not one ſlaine of *Ioſhuas* ſouldiers. All the Captains and Colonels of the Army came before *Moſes*, ſaying: thy ſeruants haue taken the number of all the men of warre which are vnder our authoritie, and there lacketh not a man of vs.

Reba, Eui, Reken, Zur, & Hur.

Diſobedience puniſhed.

This was a ſtratagem of *Ieruſalem* in the battels of the Lord, that not one man died of the army in ſo great a victory.

Archidamus The Lacedemonians reioyced much that *Archidamus* had obtained a great victorie, got great spoile, and slew many of his enemies without the loosing of one of his souldiers, and therfore called it *Bellum sine lachrimis*. Yet the Hebrewes (for their three former victories at *Riphidim*, at *Horma*, and in the plaine of *Moab*) were vnthankfull vnto the Lord, and murmured and rebelled against *Moses* and *Aaron*, and after against *Ioshua* & *Caleb*, as at *Taberah*, where they so murmured against *Moses* their Generall, that the Lord was so displeased with them, that he executed martiall lawes vpon them: for the fire of the lande burnt them, and consumed the vtmost part of theyr Army because of their disobedience.

The vnthankfulnesse of the Hebrews.

Nomb.11.ca.

Nom.12. *Moses* sister *Myria*, for that she spake against the Generall, and began to rebel in the campe, martiall laws were executed vpon her, she was not spared for that she was *Moses* sister, nor *Moses* himselfe when he had offended the Lord at the water of *Meribah*: shee was made leaprous, and shut out of the host seuen dayes, vntill shee had due punishment for her seditious mutinie, and prayers made by *Moses* before she was receiued into the host.

Martiall punishment. Againe, *Coreh*, *Dathan*, and *Abiron*, conspired and rebelled against their Generall, with two hundred and fiftie souldiers that were famous in the Congregation, and men of renowme, but the lawe of armes was most terribly executed, the ground claue asunder vnderneath them, and opened her mouth, and swalowed them aliue with all their treasures and wealth, and all their families.

Nomb.ca.16

Againe, they murmured against *Ioshua* and *Caleb*, that the whole multitude would haue stoned *Ioshua* & *Caleb*,

so

so seuere was the Lord against his owne people the Hebrewes for their disobedience and murmuring, that he vsed martiall lawes vpon them, that all they that came out of *Egipt*, sixe hundred thousand, for their disobedience against the Lorde, and rebellious mutinies, from time to time, from place to place, at *Horeb*, at *Taberah*, at *Massa*, at *Riphidim*, at *Meribah*, died in the wilderneſſe: for the Lord accepteth obedience more then sacrifice.

Six hundred thousand aïed for disobedience in the wilderneſſe.

And therefore *Noah* for that he obeyed the Lord in making the Arke, saued himselfe and his family from the deluge.

Abraham, for that he obeyed the Lord, and was readie to offer, and to sacrifice his sonne *Isaac*, the whole world was blessed in his seed, therefore the Lord said to *Salomon*, If thou do all that euer I shall commaund thee, thy throne shall be establiſhed for euer in *Ierusalem*.

Gene.6.

3.Reg.9.

The Lord commends the Rechabites for their obedience to *Ionadab* their father, becauſe *Ionadab* said, *Non bibetis vinum*.

Iere.35. Obedience of the Rechabites.

Mattathias & his children answered *Antiochus* messenger, saying; Wee had rather obey the lawes of the Lord giuen to *Moses* and to our fathers, then to obey the king. So the seuen brethren answered that they had rather die, then disobey the lawes of the Lord.

1. Machab.2. Great obedience of creatures to God.

The Prophet saith, Fire, haile, snow, Ise, obey the commaundements of the Lord, hee commaunds seas and windes, and they obey the Lord, he commanded rauens to feede *Elias*, and they obeyed.

Psal.148.

3.Reg.17.

Cyrus King of *Persia* obeyed the Lorde, for *Cyrus* confeſt that hee was commaunded to set forwards the Iews to build vp the temple in *Ierusalem*, and as obedience is vnto the Lord moſt acceptable, so is disobedience euen in the least things extreamly punished.

Cyrus. Lib.1.Esdr. 1.cap.

He that gathered ſticks vpon the Sabboth day was
3. *Reg.* 13. ſtoned to death. And the man of God for that he eate
bread in *Bethel* againſt the Lords commaundement, he
Ionas 2. was deuoured of a lyon, and *Ionas* the Prophet, for that
he fled from the preſence of the Lord, he was throwne
for his diſobedience into the ſea and ſwallowed vp of a
whale. And *Moſes* the ſeruant of God, with that rod that
ſtrooke the rocke that water guſhed out, with that rod
which diuided the red ſeas, that turned all the riuers and
waters of *Egipt* to blood, that turned all the duſt of *E-*
gipt into Lice, & brought Frogs, Flies, Graſſe-hoppers,
The offence of Moſes & Aaron at the water of Meribah. and wrought ſo many wonders in *Egipt*, yet for that
Moſes diſobeyed the Lord at the water of *Meribah*, the
Lord was ſo offended with *Moſes* & *Aaron* for their in-
credulitie and diſobedience before the people, that the
Lord told them that they ſhould not enter into the land
of promiſe, and that *Moſes* ſhould die in mount *Nebo*,
and *Aaron* his brother in mount *Hor*, ſuch was the exact
iuſtice of the Lord, and his ſeuere puniſhment againſt
wilfull and diſobedient people, that he ſpared none, no
not *Moſes* his owne ſeruant, *Aaron* his owne Prieſt, *Ionas*
his owne Prophet, nor *Iſrael* his owne people.

CHAP. XIIII.

Of the martiall lawes and military diſcipline of the Gentiles.

The martiall lawe of Egipt. IN all Countries, among all Nations where militarie
diſcipline was not obſerued, there martial lawes were
executed. As among the Egiptians the Souldier that
brake militarie rules, to forſake the ranke, to goe out of
the campe, and would diſobey the chiefe magiſtrates,
officers & captaines of the armie, and would any waies
offend the martiall lawes, he ſhould be diſplaced from
his

his place, were he either Serieant, Lieutenant, or any other officer, and be placed in the meaneſt place of the armie; and if he ſhould bewray the counſell of his captaine, or ſpeake any thing againſt the generall, he ſhould haue his tongue cut off, and ſowed vpon his helmet.

Among the Perſians there was a martiall law written, that if any cowardly ſouldier ſhould ſteale ſecretly from the campe, and become a vagabound or a runnagate frō place to place, he ſhould (being taken) be cloathed in a womans apparell, and be chained faſt with an Iron manicle vpon his hands, ſitting with both his legs in a paire of ſtocks, in the midſt of the campe, to be flouat, and ſcoft at of all the whole armie, which in like ſort the Thraſians obſerued) and after hee ſhould be taken for a woman and not for a man. *The martiall lawes of Perſia.*

The Romanes were ſomewhat more ſeuere againſt diſobedient ſouldiers, eſpecially againſt ſeditious & fugitiue ſouldiers, and againſt them that forſooke theyr ſtandart, and turned their backes to the enemies, and from the camp to flee to the enemie, theſe amongſt the Romanes were puniſhed with death. *The martiall lawe of the Romanes.*

The law in *Sparta* was, if any ſoldiers of theirs ſhould in any great and ſhamefull faultes in the warres offend, they ſhould be ſo noted and defamed, that they might not borrow ſo much as a cup of water, or a brand of fire with their next neighbors, nor light a candle, beſides it was not lawfull for any man that met thē in the ſtreets, to ſpeak to them. Theſe puniſhmēts far differ from the former puniſhmēt of the Lord, fire frō heauen, the opening of the earth, the throwing into the ſeas, deuouring by lions, & ſuch of which I ſhall ſpeake in another place. *The martiall lawe of Lacedæmonians.*

Now to the marching of *Ieruſalē* vnder *Ioſhua*, to whō a charge was giuen of a new army which was borne in the

the wilderneſſe, after their fathers came out of *Egipt*, to whom the Lord ſaid, *Moſes* my ſeruant is dead, as I was with *Moſes* ſo will I be with thee, and will neuer leaue thee, nor forſake thee, be ſtrong and bold, feare not, and ſhewe thy ſelfe ſtout and valiant, therefore obſerue and do, according to all the lawes which *Moſes* my ſeruant commaunded thee. What is ſpoken here to *Ioſhua*, was ſpoken after *Ioshua* to *Iudah*; and after *Iudah* to *Gedeon*, to *Dauid*, and others, ſo carefull was the Lord ouer his people, that they ſhould not chooſe them a Generall without the conſultatiõ of *Vrim* & *Thummim*, to guide and gouerne the armie to fight the battels of the Lord.

The charge of a new armie giuen to Ioſhuah.

So among all nations in all ages, they were very carefull to haue and to chooſe wiſe, ſtout, and skilfull Generalls. For as the Romane captaine *Fabritius* ſaid, that it was *Pirrhus* skil that ouercame *Leuinus* the Conſull, and not the Epirotes the Romanes, and beſides the ſtrãunge ſight of the Elephants, which the Romanes neuer ſawe before that battell at *Heraclea*, which the Romanes called *Boues Lucanias*. *Fabritius* thought it a ſcorne that the Romanes ſhould be ouerthrowne by any nation in the world, if they had diſcreet, valiant & ſtout generals. The like imaginatiõs the Romanes ſuppoſed, that they were ouerthrowne at the battels of *Trebeia*, *Traſimen* & *Cannes*, either by the ſubtill and deceitfull policie of *Hannibal*, or elſe for that their gods were offended with them; and not by the ſtrength of the Carthagineans nor the Affricans.

Commendaon of Generalls.

But *Pirrhus* after foure yeares warres with the Romanes, was conſtrained to forſake *Italy* after his ouerthrow at the battel of *Aruſina*: & to leaue his Elephants behinde to beautifie *Curius Dentalus* tryumphe, which was the firſt ſight of Elephants in *Rome*: for before nothing

Pirrhus forſooke Italy. Elephants firſt ſeene in Rome.

thing could be seene in *Rome* in former tryumphes, but cattels of the Volscians, flocks of beasts of the Sabines, broken weapons and old armour of the Samnites, coaches and couerings of the old Gaules.

Hannibal the greatest enemy that euer the Romanes had, yet after seuenteene yeares warres, hee was forced to retire from *Italy* to *Carthage*, and there in his owne countrey to be ouerthrowne at the battell of *Zama* by *Scypio Affrican*. *Hannibal.*

Hannibal so straightly besieged the citie *Casselina*, that the Romanes could by no meanes send a conuoy to relieue the souldiers, the Romains deuised this stratagem, to fill certaine tunnes, some with flower, and some with meale, and to let them goe downe vpon the riuer *Vulturnus*, but the riuer being chained ouer by *Hannibal*, this stratagem was preuented.

In another stratagem the Romanes deceiued *Hannibal*, they scattered infinite numbers of Nuttes, and let them goe downe with the same selfe riuer *Vulturnus*, which neither *Hannibal* himselfe, nor his chaine could preuent, so that the souldiers of *Casselina* were relieued and refreshed for a time with these Nuttes. *Front. lib. 3. cap. 14.*

Such a stratagem vsed *Hircius* to relieue the poore Romane souldiers in *Mutina*, being besieged by *Mar. Antonius*, who wanted chiefly salt, *Hircius* let go infinit numbers of great close bowls made like litle tuns, full of salt, to swim downe ỹ riuer *Saniturnus*, & so relieued *Mutina*.

So should we vse such stratagems against Satan, that if Satan shuld ouerthrow vs in the first, we should arme our selues with spirituall weapons to ouerthrow him in the second. Againe to *Ioshua*.

The Lord commaunded *Ioshua* to march forward to vanquish the Canaanites, because the cõqueſt might

not be assigned vnto man; the Lord commaunded *Ioshua* & all the strong men of warres to goe round about the walls of *Iericho* once a day for seuen daies, and seuen priests to beare seuen trumpets of Rammes hornes before the Arke, and to compasse *Iericho* the seuenth day seuen times, and then commanded the priests to blowe the trumpets, and all the men of warre without shot or sword, to shout with a loud & great shout, and then the walles of *Iericho* should fall flat downe to the grounde, this was the Lordes stratageme at his battell, at which time *Ioshua* saw a man stand ouer against him with a naked sword in his hand, who being asked of *Ioshua* what he was, said, I am the Prince of the Lordes host, and am therefore comen now to be a Captaine of the Lordes people, and *Ioshua* bowed himselfe & worshipped him, and thereby acknowledged him to be Christ the sonne of God.

A miraculous ouerthrow of Iericho.

Ioshua cap. 6.

Now *Ioshua* being instructed of the Lorde what to do, the priests and the warriours by *Ioshua* (the walls being fallen flat downe) went vnto the citie, destroied both man and woman, young and old, oxe and sheepe, with the edge of the sword, & after burnt the citie with fire, and *Ioshua* cursed that man before the Lord that would build vp *Iericho* again to the destruction of himselfe and both his sonnes.

That captaine that went before *Ioshua* to the battell at *Iericho*, and was present at the fall of *Ierichos* wall, went likewise before *Cyrus*, as himselfe said to *Cyrus*, I will goe before thee to *Babilon*, and I will breake their brazen gates, and crush in peeces their iron barres, I wil humble the glorious people of the earth in thy presence.

Esai. 10.

The same captaine spake to *Nabuchodonozer* as hee spake to *Cyrus*, I wil send *Nabuchodonozer* as the staffe of

my

my wrath, and the rod of my punishment, and he shall tread my enemies downe like the myre in the streets, so that all victories come from the Lord, euen to all good kings and to tyrants.

After the ouerthrow of *Iericho*, the Lord commaunded *Ioshua* to besiege the citie of *Ai*, where hee slew all that dwelt in Ai, and left not one to liue, and tooke their king aliue, and hangd him on a tree vntill the euening, and the citie was burnt, and twelue thousand slaine, for the Lord said to *Ioshua*, stretch out the speare that is in thy hand towards Ai, in tokē of the victory. Now mark the victories of the Lord in his battels, the victory at *Riphidim*, was had by holding vp of *Moses* hand, the victory of *Iericho*, by sounding of Rams hornes, the victory of *Ai*, with the lifting vp of *Ioshuah* speare, the victory at *Aphec* by shooting of *Ioas* Eastward, the victory ouer the Madianites by *Gedeon*, with the sounding of trumpets and breaking of pitcher pots, these are stratagems which are often seene in the battels of the Lord.

The destruction of Ai.

Signes giuen of victories.

The victories of Ioshuah & others in the Lords battels.

So also the Lord strengthened many of his people, to vanquish & ouercomē their enemies in seuerall combats, one man to ouercome many, as *Sampson* with the iaw bone of an asse slue a 1000. Philistines. *Samgar* with an oxe goade slue 600. Philistines. *Dauid* with his sling & litle stone, slue the monstrous & blasphemous Gyant *Golias*. Who knoweth not, that *Moses* rod, *Ioshuahs* spear, *Gedeons* pitcher pots, *Sampsons* iaw bone, *Samgars* goade, or *Dauid* with his sling & litle stone, had bin but weake meanes to ouerthrow so many enemies, had not the Lord strengthened the meanes by the men. These were battels of the lord, which were not fought with swords, shots, nor weapons, but armed with spirituall armours, and fought with weapons of faith, & vanquished theyr enemies.

But such victories were onely graunted to the souldiers of the Lord, the people of *Israel*, which victories at that time were to them onely peculiar.

The great victorie which the Lord gaue vnto *Samuel* by meanes of thunderboltes, lightnings, and earthquakes, that therby the Philistines were so amazed, that *Samuel* vnlooked for, fell vpō thē, slew them, ouerthrew them, and chased them til they came to *Cortæos*, which is *Bethgar*, such stratagems vseth the Lord against his enemies, as thunderboltes, lightnings, and earthquakes.

1. *Reg.* 7. *cap.*

Mar. Aurelius. *Euseb.* 1.

Mar. Aurelius hauing warres with the Germains and Sarmatians, his Army being like to be lost for water, requested the legion of Christian souldiers to pray vnto their God for helpe, and they were heard of the Lord, the Emperor confessed the goodnesse of God, naming him *Iupiter*, at what time their enemies were stricken with lightning and fire, that they perished, and therfore these souldiers were called *Legio fulminea*, the legion of thunder, by the Emperour himselfe.

Legio fulminea.

Cornelius, a Captaine of an Italian band in *Cæsaria*, a iust and a deuout man, was by an Angell warned to goe to *Ioppa* to bee baptised of *Peter*, and to become from a Heathen, a Christian Captaine, to fight in the battels of the Lord.

So likewise the Centurion, which was at the death of Christ Iesus in *Ierusalem*, seeing the myracles that were then done, confessed him to bee the Lord, and glorified God: these two were called both to be Christian Captaines.

Iu. Machab. *Deut.* 7.

In the battell that *Iudas Machabæus* had with *Gorgias* the gouernor of *Edumea*, where the victorie fell to *Machabæus*, they found vnder the coates of them that were slaine, Iewels consecrated to the Idols of the Iamnites,

but

but as the Lord commaunded the Hebrewes to burne ſuch Idolatrous Iewels, deſtroy their gilded Images, and the gods of the Gentiles, and not to take the ſiluer and golde that is on theyr gods, as *Achan* did againſt the lawe at the Cittie of *Ai*, and dyed for it by the lawe.

I will proceed for to ſhewe, in olde time in what ſort and after what manner euery Nation entered into battell.

I thinke it not amiſſe, as well for varietie of matters to pleaſe the reader, as alſo of their diuers and ſtraunge faſhions of their coming into battell, being then not acquainted with ſo many ſundry ſhots, with ſuch Armors of proofe, but with the ſword and ſhield, the ſpeare and launce, yet euery Nation deuiſed ſtratagems and ſtraunge meanes to terrifie the enemies, and to obtaine victories. *The ſimplicitie of ſouldiers in olde time.*

The auntient Greeks vſed in their warres the ſkins of ſea dogges for theyr helmets, and for great plumes of feathers which ſouldiers vſe now to weare, they vſed the manes and tailes of horſes. *Homer. Illiad.*

The *Affricans* came to the battel with leopards & horſe ſkins. The *Æthiopians* & the *Scythians*, with Foxe skins. The *Troglodites* with Serpents skinnes. The *Cydones* with Goate skinnes. The *Maſſagets* with barkes of trees. The people called *Geloni*, with the skinnes of the ſlaine enemies in the field. The old *Troians* came to the battel with hornes of oxen and eares of horſes on their heads, and all to terrifie the enemie. The olde *Brytaines* vſed to paint their faces to looke grim and terrible vppon the enemie, and to ſeeme cruell and fierce ſouldiers in the battell. The *Thracians* vſed Foxe skinnes for their helmets, and painted their faces with ſuch markes as might make them ſeeme terrible to the enemies, like the olde *The ſtrange faſhions of diuers natiõs in their warres.*

Brytaines.

The people of *Mauritania* came vnto the countries of their enemies with Elephants & Lyons skins: ſo the Arabians vpon camels, and the Indians vpon Elephants came vnto the wars, which before *Alexanders* time were not ſeene in *Aſia*, neither before *Pirrhus* time in *Rome*, which the Romans at the firſt ſight thought ſtrange, but after they had ſubdued *Affrica*, theſe ſtrange beaſts, elephants, camels, lyons, & ſuch, were in *Rome*, as in *India* or in *Affrike*, and vſed in *Rome* ſo familiarly and commonly vpō the Theaters to fight with other beaſts & with men.

Veget. lib. 3. cap. 24.

And yet *Pirrhus* as I ſaid before, was the firſt captaine that brought Elephants to *Lucania* in *Italy*, where being ouerthrowne in his laſt battell at *Aruſnia* by *Curius* the Conſul, at what time foure Elephants were brought to *Rome*, which were ſo ſtraunge among the Romains, that they called them *Boues Lucanias*, the great oxen of *Lucania*, but within fiftie two yeares after, *Metellus* in his victorie at the battell at *Panormus*, ſent to *Rome* 104. Elephants, or as *Plyni* ſaith, a hundred, fortie and two.

Pirrhus brought Elephants to Lucania in Italy.

Plyni. lib. 8. cap. 2. & 6.

The auntient kings of *Egipt* were wont to weare on their helmets, the likeneſſe of diuers kindes of heads of beaſts, either the head of a Lyon, of a Bull, of a Dragon, or ſuch, which the Grecians imitated, and after them the Romanes.

Veget. lib. 1. cap. 20.

In many Countreys they vſed to weare on their helmets the likeneſſe of Lyons, Wolues, Harts, Dragons, Dogs, Eagles, and other ſuch beaſts and fowles, as pleaſed the Generalls or Captaines to weare for a terrour to the enemie.

For in the Cymbrian warres againſt *Marius*, it is written in *Plutarch*, that the Cymbrian horſemen ware on their helmets the likeneſſe of monſtrous and terrible

Plut. in Mario.

beaſts

beasts wide gaping, and open mouthed, thinking thereby to feare their enemie.

And what enemie soeuer he slew in the field, might by the law of Armes take the Swords, Targets, Helmets and all other weapons of the enemie, and hang them vp as Tropheys at the doores and gates of his house, the rather to moue others by the sight thereof, with greater desire to armes, as the Belgeans were wont sometime to cut off the head of the slaine enemie, and to take off his bloudie garments, and to hang them vp on postes and trees, as trophies of victories.

Now after the old and auncient maners and strange habites of diuers nations going into wars, as you haue read of the Affricans, Arabians, and Indians, so also in numbring their souldiers, you shall read the manner of diuers natiõs, when they sent their souldiers to any battell, and first of the Hebrewes, who brought account to *Ioshua* of the souldiers slaine and not slaine in battell.

The account of the Hebrews for their souldiers.

The custome among the Persians was, that the souldiers that went to the wars should euery one take a shaft out of his quiuer, and write his name theron, and throw the same vnto great chests before the chiefe magistrates, and that the souldiers that returned from the wars again aliue, should take their arrows frõ the chest, that the Persians therby might know the nũber of their lost souldiers.

The custome of the Persiãs for their souldiers going to wars.

In like sort the Romans recorded the names of their souldiers in writing tables, that they might know at their returne from the wars by their names written, how many were slaine in the warres. For among the Romanes there could be no greater reproach to the General, then to be ignorant of the names of all his captaines, officers, and magistrates of the field: and also not to be acquainted with the name of any well deserued souldier.

The maner of the Romanes for their souldiers.

Cyrus

Cyrus could name all the ſouldiers in his armie.

Cyrus therefore King of *Perſia*, and *Mithridates* King of *Pontus*, were both much honoured and much eſteemed of their ſouldiers. *Cyrus* for his skill and art of memorie, for he could name all the ſouldiers in his Army.

Mithridates could ſpeake 22. languages to his ſouldiers.

And *Mithridates* for his knowledge of tongues, for hee could ſpeake two and twentie languages to all thoſe nations that ſerued vnder him.

CHAP. XV.

Of diuers battels and victories which Ioſhua had at Iahaz, *at* Edrei, *and ouer fiue Kings at the battell at* Gibeon.

THe Hebrewes proceeded forwards in their warres againſt the Canaanites, for the Lord ſaid to *Moſes*, Goe to *Sehon* king of *Amorites*, prouoke him to battell, and conquer his land, for that he denied paſſage to *Moſes* Army, to goe through his land to the land of *Canaan*: and therefore the Lord gaue *Sehon* King of the *Amorites* vnto *Moſes* hands at the battel at *Iahaz*. And the Army of *Iſrael* deſtroyed all the Cities of the Amorites, with their King, men and women, from the Riuer of *Arnon* vnto *Gilead*, there was not one Citie that eſcaped, the Lord had curſed *Canaan*, and therefore he commanded to ſpare none.

The battel of Iahaz.

Deut. 28. 3.

In like ſort in the battell at *Edrei*, the Lord deliuered *Og* King of *Baſan* the Giant into *Moſes* hands, as he did *Sehon* King of the Amorites, and the Hebrewes ſmote the king and all his people, deſtroyed three ſcore ſtrong walled and fenced Cities, the Hebrewes deſtroyed all the Countrey of *Argob*, and all the kingdome of *Og* in *Baſan*, which was called the land of the Giants, and poſ-

The battel of Edrei.

ſeſſed

sessed from the Riuer of *Arnon* to mount *Hermon*. *Og* king of *Basan* remained onely of the Giants, for the Lord said vnto *Moses*, I will send the feare and dread of thee vpon all the Nations vnder heauen, so that when they heare of thee, they shall tremble and quake for feare of thee.

As *Sehon* king of *Hesbon* denied passage to *Moses* to goe through his land to the land of *Canaan*, so the Cittizens of *Ephron* denied *Iudas Machabæus* passage through their Countrey, though he sent with peaceable words vnto them, as *Moses* did to *Sehon* king of *Hesbon* before, that he might passe through their land, doing no harm, but they denied him his request, wherevpon he besieged *Ephron*, tooke it, destroied it, and spoiled it, and slew as many as were males within the Citie. *Ephron destroyed.*

Diuers kings assembled themselues against *Ioshua*, hearing how *Ioshua* and the Hebrewes had conquered two great Cities, *Iericho* and *Ai*, fiue kings came together to fight against *Ioshua* at *Gibeon*, for they feared exceedingly the report of the great battels and wonders, that *Moses* before *Ioshua*, had done vnto the Arabians, Madianites, Amalekites, & others, for the Lord promised to send the feare and dread of the Hebrews vpon all people vnder heauen, and all the Nations of the world should tremble and quake at the fame and great glorie of the Hebrewes, and therfore came these fiue kings with all their Armies most strongly against *Ioshua*, but it was the battell of the Lord, for the Lord discomfited them before the Hebrewes, and slew them at *Gibeon* with a great slaughter, and the Hebrewes chaced them from *Gibeon* to *Bethoron*, and the fiue kings fled with the rest that were vnslaine, but the Lord cast great stones downe from heauen vpon them, that more of them *Fiue kings ioined against Ioshua.* *The victory of Ioshua at Gibeon.*

died by the stones that fell from heauen, then the Hebrues slew with the sword in the field, and the fiue kings that fled into a caue in *Makedah*, were brought before *Ioshuah*, and he called the captaines and chiefe men of the Army, and commaunded them to set their feete vpon the necks of these kings, signifying vnto them, that they should so ouercome all nations, and vanquish all their enemies in the battels of the Lord.

This *Ioshuah* did to encourage his captains, in the setting of their feet vpon the fiue kings necks, that conquerors may do what please them of kings conquered.

Sapor. Oros. lib. 7. cap. 22. So did *Sapor* king of *Persia* vse *Valerianus* the Romane Emperour, as a blocke to lay his foote vpon his necke, to mount on horseback. The like did *Tamberlane* to the great Turk *Pazaites* at mount *Stella*, where he ouerthrew him, and tooke him prisoner.

Tamberlanus.

There also *Pompey* the great ouerthrew *Mithridates* K. of *Pontus* before, where *Tamberlane* gaue the ouerthrow to the great Turke, tooke him, and kept him in a cage vnder his table, and carried him about with him to his warres.

Obserue how the kings of the Canaanites, Edomites, Moabites, Ammonites, and Philistines knit themselues together against the Hebrewes, feeling in themselues such inward fear of them, as the Macedonians, the Persians, and all *Asia* were fearfull of the Romanes, as you read before of *Mithridates* king of *Pontus*, *Tygranes* king of *Armenia*, and *Iugurth* king of *Numidia*, and yet preuailed not, for the Lord had determined to take the Monarchie out of the Macedonians hands, & giue it to the Romanes, as he gaue it before from the Persians to the Macedonians.

Monarches.

Cratippus the Philosopher could say so much to *Pompey* the great, after he was ouerthrowne by *Cæsar* at the

battell

battell of *Pharsalia*. *Pompey* being desirous to know what should happen of the Empire of *Rome*, *Cratippus* answered that all Kingdomes and Empires are fatall. And as *Sirach* saith, *Regnum non trasferetur, nisi ob in iustitiam regni & regis*, so the kingdomes & monarchies of the world passed one vnto another by the Lord appointed.

Cratippus saying to Pompey.

Now *Ioshua* proceedeth forward to his last battell at the waters of *Merom*, where diuers and sundrie kings gathered together with all the force and power they had to fight with *Ioshuah*, with as many people as the sand that is on the sea shore, for multitude of men, horses, and chariots, for in this battel al the kings ioyned their force and power together against *Ioshuah* at the waters of *Merom*, for to fight against the Hebrewes, but the Lord gaue them into *Ioshuahs* hands, for they were so slaine that they fell before *Ioshua*, and fled before the Hebrewes vnto *Sidon*, and vnto the valley of *Misspech*. Such a great victorie did the Lord giue vnto *Ioshuah* ouer these kings, that the Sunne stayed ouer *Gibeon*, and the Moone ouer *Aialon*, vntill *Ioshuah* had full victorie ouer the Canaanites, hauing subdued one and thirtie Kings. These are the stratagems of the Lord in the behalfe of *Ierusalem*.

The last battell and victorie of Ioshua ouer the Canaanites.

The sunne staied ouer Gibeon.

The Moone ouer Ailon.

What stratagems hath not the Lord vsed to saue his people from their enemies, enuironed with so many nations against them in the wildernesse, and readie to bee deuoured of so many Kings about them in *Canaan*, for the Canaanites thought it more straunge, that *Ioshua* should come into the land of *Canaan* with his poore Hebrew Army, called *Hicsos*, in scorne among the Egyptians, then the Babylonians thought of *Cyrus* to come to *Babilon* with his most inuincible Persian Armye, or the Carthagenians of *Scypio*, to

come to *Carthage* and *Affrica* with his Romane armie. Both *Cyrus* & *Scipio* vſed ſtratagems to winne theſe victories.

Decius Brutus being ſo ſtraightly beſieged by *Mar. Antonius* at the citie *Mutina*, to whom *Hircius* the Cõſull deuiſed a ſtratagem, to write certaine letters vpon lead, and to ſend them tied about ſouldiers neckes that ſwam down the riuer *Scultenna* to *Mutina*, by the which he was certified of the Conſuls minde.

Front. lib. 3. cap. 13.

Another ſtratagem of *Hircius*, who tied certaine letters about tame Doues neckes, which hee kept to that purpoſe hungry without meate and in darkneſſe, which were ſent by ſome of his ſouldiers in the night time, as nigh as they could to the citie *Mutina*, and then to let them flie, the Pigeons being hungry fled ſtraight to the Towers and high buildings of the towne, which were brought to *Brutus*.

Stratagems.

Brutus being now inſtructed with this ſtratagem of *Hircius*, vſed the like himſelfe, to feede Pigeons within the citie *Mutina*, and to let them flee, which were for a time carriers of letters betweene *Hircius* the Conſull, and *Brutus*.

It is not read that the Hebrues reuolted during the whole time of *Ioſhuah*, the Hebrues needed not to doubt of victories, if they would ſerue the Lorde, hauing the Arke in the midſt of their campe, where the Lord preſented himſelfe to giue them Oracles, and therfore they might boldly commence warre, or enter any battell, being imboldned by the Lord, as hee promiſed to *Moſes* and to *Ioſhua* that hee would goe before them with ſuch miraculous ſtratagems, ſome in the ſeas as againſt *Pharao*, ſome in the Sunne & Moone as againſt the Canaanites: ſome with fire from heauen as againſt *Baals* falſe prophets

phets and prieſts. Some with the opening of the earth in ſwallowing rebellious Iewes. And other ſuch ſtratagems with ſtones, lightning and thunderbolts, to deſtroy the enemies of *Ieruſalem*.

CHAP. XVI.

Of the order and manner of the Gentiles, how they brought their wiues and concubines, how they ware their beſt apparell, and how they brought the deareſt and precioueſt Iewels they had in the ſight of the campe before they entred into any battell, becauſe they ſhould more manfully and couragiouſly fight.

THe kings of *Aſia* ſouldiers whē they went to fight any great battel, they brought into the field their moſt deareſt things and precioueſt Iewelles which they ware about them; to ſignifie how willing & glad they were, to offer their liues, and all that they had in the defence of the country of *Aſia*. *The ſouldiers of Aſia.*

The Perſians brought not onely into the field, their Iewels, treaſures and wealth, but alſo their wiues & their concubines, which the Perſians eſteemed and preferred before all the treaſures of the world, that by looking on their wiues and concubines, they ſhould the more be encouraged & kindled manfully to fight for their country, for their wiues, and for their concubines. *The ſouldiers of the Perſians.*

The Romane ſouldiers vſed to put all the money and gold they had in bagges ſealed, and to laie them vnder the principall ſtandart of the Generall, as pawnes and pledges that they would fight the battell luſtily and valiantly like Romanes. *The ſtoutnes of the Romanes.*

The Lacedemonians the onely ſouldiers of *Greece*; before they would goe to any battell they would waſh *The Lacedemonians.*

themselues, weare the best apparel they had, they would trim their beards and kembe their heads, and therefore called *Comati milites*, & entred into any battel as though they should goe to the games of *Olimpia*, or to the plaies of *Histmia*, but all these nations could not bring such a treasure, nor such a Iewell into the field as the Hebrues did, which was the arke where the presence of the Lord was, and continued with them in the middest of the campe.

Now after all these victories ouer the Canaanites, *Iosuah* returned to *Gilgal*, where the Campe was, and where the Arke remained, to giue thanks vnto the Lord for so many great victories he had ouer so many kings, and so many nations.

After that *Ioshuah* was dead, the manner of the Hebrues was to consult with the Lord, and to take counsell by *Vrim* and *Thummim* of their further proceedings and chooſing of a Generall, to leade & gouerne them in their warre, as the like in all countries were vsed.

Amphictions. The Iudges of *Greece* called *Amphictiõs*, assembled together for the whole state of *Greece*, to consult of martiall causes, and matters concerning the state, in the temple of *Neptune* at *Trozena*.

So among the Latines, before the Romanes time, they met at the woods *Ferentina*, to decree and determine of matters of warres: after the Romanes had subdued the Latins, they agreed vpon all causes of warres in the temple of *Ianus* in *Rome*.

The temple of Ianus.

The Lacedemonians when they had any warres in hand, they met in the temple of *Diana* in the confines of *Laconia*, with the Messenians and others, to conclude of great warlike causes, and to prouide for their Generalls.

The

The Ætolians would allow no decree, nor no lawe passed vnlesse it were done in their counsell house *Panætolium*, with the consent of the whole state. *Consilium Panatolium.*

So the Senators of the Athenians met in *Panegiris*, to consult of warlike causes, there was no countrey or citie in *Greece*, but they had their Senate and Councell house to determine of warres, and other matters of state concerning their Countrey, for at that time all *Greece* was in armes one citie against another through ciuill warres. As among all nations, they euer sought wise, stout, discreet and godly captaines, for the whole force of the armie dependeth vpon a wise, resolute and stout captaine. And therfore the Carthagineans and the Africans sent in any great warres to *Sparta*, for a Lacedemonian captaine. And so the Carthagineans had *Xantippus* sent to them for their Generall. *Panegyris.* *Xantippus sent from Sparta to Carthage.*

So the Tarentines sent for *Pirrhus* to be their Generall against the Romanes, skilfull Generals were so esteemed in *Greece*, that the Athethians made *Phocian* twentie seuerall times their Generall, and *Pericles* nine times. That made the Achaians to appoint *Aratus* seuen times their Generall. So the Thæbans made *Pelopidas* thirteene times their Generall. And the Achaians made *Philopomen* eight times their Generall. So that it was not hard among the Grecians to finde skilfull Generalls that knewe how to ouercome theyr enemies, though not by force and multitude of many souldiers, yet with stratagems and pollicie of fewe. As by the stratagem of *Leonidas* at *Thermopyla*, and the stratagem of *Themistocles* at *Salamina*, with fewe Grecians ouerthre w many thousands of the Persians. *Pirrhus.* *Pericles.* *Aratus.* *Pelopidas.* *Philopomen.*

The

The Greekes for that they were wise, politique and learned, far exceeded the Romanes in stratagems, especially *Agesilaus* and *Epaminondas*, two great noble captaines, whose greatnes was such, that the one enuied the other, as much as *Cæsar* enuied *Pompey*, or *Pompey Cæsar*, though the Romanes farre excelled the Grecians in armes, yet were the Romanes inferiour to the Grecians in policies and stratagems, the Romanes accepted no trecherie to ouercome their enemies but by armes, they refused to giue money to *Timocheres Pirrhus* Phisition, though he offered to *Fabritius* to poyson his maister for money, for *Fabritius* thought it an infamie to the name of the Romanes, any way to accept trecherie, therein they farre excelled the Grecians or Macedonians.

Agesilaus and Epaminondas.

Timocheres.

For *Philip* king of *Macedonia*, got as many victories by corruption and fraud, as he did by armes, and therefore he was wont often to say, that there was no citie so inuincible, but an asse loaden with gold might enter in through the strongest gate of that citie, nor no wall so high but a ladder of gold might scale it, so *Philip* tooke *Byzantium*, and so *Lysimachus Philips* successor, tooke *Ephesus*.

Phillips speech.

Byzantium now called Constantinople.

Conon Generall of *Athens*, hauing ouerthrowne the Persian nauie in the Ile of *Cyprus*, hee caused his owne souldiers to put on the armours and cloathes of the Persians, whom he ouerthrew, and placed them in Persian nauies, and sailed to *Pamphilia*, to another Persian army on the land, the Persians doubting nothing seeing their owne ships, and their owne souldiers, as they supposed, *Conon* landed with his Grecian armie, cloathed with Persian garments, and gaue them such a battell at the riuer *Eurimedon*, that he obtained by this stratagem two victories ouer the Persians, the one on sea in *Cyprus*, the other on land at the riuer *Eurimedon*. The

Conons stratagem.

Front. lib. 4. cap. 4.

The like stratagem vsed *Epaminondas* vppon a Feast day, in one of the cities of *Arcadia*, the womē & virgins of the citie comming to solace themselues abroad, *Epaminondas* caused certaine of his souldiers to be cloathed in womens apparell, in like garments as the women of *Arcadia* had, and to goe and mingle themselues among the citizens of *Arcadia*, and entered the towne among other women, as though they had bene citizens wiues, and in the night time slue the watche, and opened the gate to let *Epaminondas* and his armie come in.

Epaminondas.

As *Epaminondas* vsed Arcadian garments to deceiue the Arcadians. So *Conon* vsed Persian garments for a stratagem to deceiue the Persians. So *Hanibal* deceiued the Tarentines with hūters garmēts, like the Tarētines.

Front. lib. 3. cap. 2.

So the Gibionites deceiued *Ioshua*, but we must deceiue Sathan with a contrary garment, we must put off the old garments of the first *Adam*, and put on the garments of the second *Adam*, which is Christ. If we meane to obtaine victories ouer Sathan, wee must put on our wedding garment, if wee mean to come to the banket.

The old custome of the Romrnes and the Persians in choosing their kings.

Note also the custome and manner of the Gentiles, aswell in choosing their Generals (as you heard) as also in choosing their former & auncient kings, some by flying of fowles, as the old Romains choosed *Numa Pomp.* some by neying of a horse, as the Persians choosed *Darius:* others by swiftnes and agilitie of the body, as in *Lybia*: others by strength, qualities, & comelinesse of person, as among the Meades. So the Æthiopians, if they wanted one of the kings stock & his name, they made a choise as the Meades did, of one to bee theyr king of a most comely personage, that excelled in strength & in qualities. So becausе the Israelites wold haue a king, and were weary of those gouernours that the Lord set ouer them, the Lord cōmanded *Samuel* to annoint *Saul* to be

Alex. Neopol. lib. 4. ca. 23.

Saul.

their king, who was the talleſt and the goodlieſt man in all *Iſrael* from his ſhoulders vpwardes. And ſo *Xerxes* (though an Infidel) among ten hundred thouſand men which hee brought in his army from *Perſia* againſt the Grecks, was the only talleſt and goodlieſt man of all his hoſte, and ſo in many countries among diuers nations, they made ſuch choiſe of their generals & of their kings, that they ſhould be ſuch men as ſhould haue *Bonum animi* and *bonum corporis*, fit and apt qualities both in mind and body to rule and gouerne an army.

Xerxes.

Ageſilaus lame.

But ſo did neither the Grecians nor the Romanes: for *Ageſilaus* was lame, and had one leg ſhorter then the other. *Darius* king of *Perſia* had one hand longer then another, *Hanibal* for two eyes had but one: & *Cæſar* for his baldnes was fain to couer it with a garland of lawrel: yet lame *Ageſilaus* for his many victories & warlike knowledge, was called *Ageſilaus* the great. *Hanibal* with his one eye was the only captain of his time of all men reputed called *Hoſtis Romanis*, & *Cæſar* (though bald) yet had not his peere, nor his equal in martial exploits, captains that farre excelled theſe goodly and tall kings *Saul* & *Xerxes*, and farre exceeded thoſe comely & tall captains, whom the Meades, the Æthiopians & the Lybians were wont in old time to chooſe to be their kings.

Darius long handed.

Cæſars baldneſſe.

And as the Lord is indifferent in beſtowing his good gifts vpon the ſimpleſt & meaneſt that ſerue him, aſwell as vpon the comelieſt and goodlieſt men, for the Lord hath no reſpect to the perſonage of men, as we reade in ſacred ſcripture.

Moſes was goodly & tall, faire of complection, and of yealow haire, and a ſeruant of the Lord. *Abſolon*, the comelieſt & beſt made man from the crown of his head to his toe, and yet the ſeruant of Sathan. *Ioſeph* the ſonne of *Iacob*, the faireſt & beſt fauored in *Egipt*, a godly ſeruant,

Moſes tall and ſlender. Phryg. in vita Moſes.

Ioſeph. Gen. 39.

uant of the Lord. *Saul* the tallest man in all *Israel* frō his shoulders vpwards, yet serued not the Lord. So the gifts of nature appeare vpō the good & the bad as you heard.

So may it be said of *Elias* a Prophet of the Lord, being rough and hairy, so we read of him & of *Esau*, rough & hairy like *Elias*, but a reprobate of the Lord, for so the Lord said; *Iacob* haue I loued, and *Esau* haue I hated. In fine, *Elizeus* was bald, for so was he mocked and called baldpate, but a bear came out of the wood & deuoured 42. childrē in *Bethel* for calling the prophet bald pate. 4. Reg. 2. ca.

Elias rough and hairie.

Dauid the least of his brethren, not able to carry *Sauls* armour to fight with *Golias*, and yet valiant inough to kill *Golias*, and to bring his head to *Saul*.

Zachæus so litle a fellow, that he could not see Christ among the presse of the people, but climbed a figge tree, where Christ saw him, & bad him quickly come down, This day wil I dine in thy house said the Lord to *Zacheus*. So that *Dauid* being but of litle stature, *Elias* rough and hairy, and *Elizeus* bald, yet three chosen Prophets of the Lord. Now to the marching of *Ierusalam*.

CHAP. XVII.

How Iudah was elected to be the third Iudge of Israel, *by* Vrim *and* Thummim, *of his battell at* Besecke. *Of* Ehud, Deborah *&* Gedeon *with their victories, togither with certaine stratagems as well of the Iewes as of the Gentiles.*

AFter *Ioshua* died, *Iudah* was appointed the third captaine ouer the Israelites, by the iudgement of *Vrim* and *Thummim*, elected & chosen to be the leader of the whole army of *Israel*: the Lord from the beginning had appointed iudges and gouernors to lead his people frō *Egipt* to the land of *Canaan*, as *Moses*, *Ioshuah*, & after *Ioshuah*, *Iudah* now the third captaine, who fought the battell of the Lord in *Bezeck*, and slew ten thousand of the Canaanites, and the Perezites, and tooke *Adonizebech*,

Iudah the third captain ouer Israel.

The battell at Beseck.

not a king, but a tirant.

This king was by the iuſt iudgement of the Lord, vſed in like ſort as he vſed other kings, for the thumbes of his hands and of his feete were cut off, as he moſt cruelly cut off the thumbes of the handes & of the feete of ſeuentie kings, which he kept and fed with the crummes that fell from his table, for ſo he confeſſed himſelfe, that as he had done, ſo the Lord rewarded him, for hee was brought to *Ieruſalem* and there died.

The tyrannie of Adonizebech.

Hannibal well nigh plaied the like part, who vſed the poore captiue Romanes in like ſort being weak & wearied, he cut off their thumbes & pared the ſoales of the feete of a great number, and ſo left them that they could neither ſtand nor goe.

Lu. Flor. li. 2. cap. 6.

Fabius Seruilianus, equall or rather before theſe tyrants in tyrannie, after he had vanquiſhed a great number of the barbarous people of *Scythia*, and had taken captiues *(Iure deditionis)* very many, yet contrary to the faith and nature of the auncient Romanes, hee cut off both the hands of fiue hundred of the principalleſt ſouldiers of them, and left the poore Scythians without hands, as *Hannibal* left the Romains without feete.

5. Oroſ. ca. 4. A cruell act of Fabius the Romane.

Thraſibulus being a tyrant for his tyrannie, ſent one of his chiefe men to *Periander*, another tyrant to conſult and to be aduiſed by him, how he might liue without feare and daunger, he being a tyrant among the Mileſians. *Periander* brought the meſſenger of Thraſibulus to a ripe corne field, where with the ſtaffe he had in his hand, he did beat the eares of the corne, and turnd to *Thraſibulus* meſſenger, and ſaid no more, but commend me to thy maiſter. *Thraſibulus* after he heard what *Periander* did, knew his meaning was that he ſhould deſtroy & kill all the chiefe men & citizens in *Mileſia*, if he would liue in ſafetie. That tyrant muſt needs fear ſome, of whom all men ſtand in feare.

The ſigne of Periander ſent to Thaſibulus.

This

This was ſuch a dumbe ſtratagem which *Periander* taught *Thraſibulus*, as *Torquine* the proud taught his ſon *Sextus*, by a ſeruant which he ſent to his father, whom *Torquine* brought vnto a garden, where with his ſtaffe he beate the head of poppies. This was a dumbe ſtratagem which *Torquine* ſent to his ſonne, wherby he knew his fathers minde, ſlew the chiefe Citizens, and betrayed the Towne to his father. *Dyoniſ. lib 7. cap. 4.*

Though the Iſraelites fell to Idolatrie after *Ioſhuahs* death, who (during the time of *Ioſhua*) ſerued the Lord, and neuer forſooke him, yet the Lorde at all times, though they alwaies offended him, deliuered them frō their enemies, when they cryed vnto him for his ayde and helpe. So being now vexed with their euemies, the Lord ſent *Ehud* as a Iudge and Captaine, to leade them and to gouerne them as their Generall, beeing a ſtout and a valiant Captaine, who was wont to ſay to his ſouldiers, follow me, went boldly to *Eglon* king of the Moabites, & vſed this ſtratagē, told the king that he had ſome ſecret from the Lord to tell him, wherevpon the chamber being auoyded, and the doore ſhut, hee out with his dagger, ſlew *Eglon* the king, and came out and ſhut the doore after him, and after ſlew ten thouſand Moabites at that time: yet *Ehud* was left-handed, and vnable to fight, and therefore it was a ſtratagem of the Lord.

The ſtratagem of Ehud Iudge and generall of Iſraell.

Iudges. 3. ca.

Eglon king of Moab ſlaine.

Iabin king of *Canaan*, an other enemie of the Iſraelites, ſent his generall *Ciſera*, a mightie captain, with nine hundred chariots of Iron, and a huge Army of ſouldiers, to fight againſt *Iſrael*, yet the Lord ſtill prouided for his people, and deliuered the Canaanites into the hand of *Deborah*, a woman, and *Barac*; euen the whole Army of the Canaanites, at the battell at *Meroz*, where euen the ſtarres (in their courſes) from heauen fought againſt *Ciſera*,

The victory of Debora ouer Ciſera at Meroz.

Ciſera, as *Deborah* confeſſed in her ſong of thankſgiuing to the Lord for the victorie.

For all the battels that the Lord had fought for *Iſraell*, yet they ſinned more, and ſo offended the Lord, that they were deliuered ſeuen yeares into the hands of the Madianites for their wickedneſſe, that *Iſraell* made themſelues dennes and caues in the Mountaines for feare of the Madianites and Amalekites, whoſe tents were as thicke as Graſſe-hoppers in multitude, ſo that they, their cattels, and their camels were without number. Yet the Lord, when *Iſraell* cryed for helpe, raiſed vp ſound Iudges, as *Othoniel*, *Ehud*, *Barac*, and *Deborah*, who ouercame their enemies, and had many victories ouer them, but ſtill *Iſrael* offended the Lord, and therefore the Lord left Sidonites, Canaanites, and Philiſtines to afflict and vex the Iſraelites, for that they ſtill offended the Lorde. Hee left theſe Nations among them with their gods and Idols, that ſhould be as ſnares vnto *Iſrael*, and as thornes in their ſides, and needles in their eies to trie them, and to force them to call vpon the name of the Lord.

What kinde of men were generals and Iudges amõg the Hebrues.

The Hebrewes as they offended the Lord, ſo were they puniſhed by the Lord, who often gaue them ouer into their enemies hands, for their rebellious ſedition and diſobedience, and therefore the Lord made choiſe of a wiſe and diſcreet generall, whom he ſtrengthned to rule his people, ſent his meſſenger to *Gedeon* a husbandman threſhing his corne, to bee their captaine before them, who with the three hundred ſouldiers that laped the water by putting their hãds to their mouthes, as the Lord had commaunded him by that ſigne, and had appointed the number for him to take the Lords battel in hand, & to let the reſt which were one and thirtie thouſand,

Gedeon choſẽ Iudge in Iſraell.

ſand and ſeuen hundred returne to their home, which were by proclamatiõ diſcharged. The generals that the Lord made choiſe of to rule his people, were but ſhepheards, heardmen, and husbandmen, as *Moſes*, *Ioſhua*, *Gedeon*, *Saul*, and *Dauid*, and of the like men he made choiſe for his Prophets.

Gedeon obeyed the meſſage of the Lord, & called at the Lords hand for ſtrength and courage to fight his battel, and after deuided the three hundred men into three ſeuerall bands, and vſed this ſtratagem, gaue euery man a Trumpet in his hand, with an emptie pitcher, and lampes within the pitchers, ſignifying by theſe weake meanes which the Lord vſed, that the whole victorie ſhould come from the Lord, and not from man. So *Gedeon* their generall comming to the ſide of the enemies with his threee bands, he commaunded all the ſouldiers at once to ſound al the trumpets together, to break their pitchers, and to ſhout & crie, the ſword of the Lord and of *Gedeon*, the enemies were ſo frighted, & the Lord ſet euery mans ſword vpon his neighbour, and cauſed the Madianites to kill one an other. He made the Moabites, the Ammonites, & Edomites, in like ſort one to deſtroy an other. They tooke in that battell two Princes of the Madianites, called *Oreb* and *Zeb*, whom they ſlew and brought their heads to *Gedeon* from beyond *Iorden*, as they fled from the ſword of *Gedeon*. The ſlaughter was an hundred and twentie thouſand that were ſlaine with three hundred men as the Lord had commaunded. *Gedeons ſtratagem.*

Obſerue the ſtratagem of *Gedeon*, who commanded his three hũdred ſouldiers at once to ſound al the trumpets together, to breake their pitchers, and to ſhout and crie, the ſword of the Lord and of *Gedeon*. It ſo amazed the Madianites that the victory was *Gedeons*.

Ioſhuah

Ioshuah in like sort was by the Lord commaunded, after he had carried the Arke round about *Iericho* seuen times vpon the seuenth day that the Priests should blow the rammes hornes, and all the souldiers to crie aloude, and to shout out all together at once, that the walles of *Iericho* fell.

With a stratagem also *Ioshua* deceiued the king of *Ai*, who came out of the Citie to fight with *Ioshua*, who tooke vpon him to flye from the king, but hauing laide ambushes vpon the way and about the Towne, the Lord gaue both the Towne and the King to *Ioshuas* hand.

Iosua.8.

So did the Israelites deceiue the Beniamites with the like stratagems as *Ioshua* did, who tooke vpon them to flye, to draw the Beniamites from the Citie to the high wayes, vntill they were compassed round about with the Israelites, who destryed 25. thousand and 100. men.

Iud.20.

These are diuine stratagems, and to be attributed vnto the Lords doings.

Pericles generall of the Athenians, besieging a certain Citie in *Greece*, who vpon the sudden in the night time, caused all the Trumpets to be sounded at once, and all the souldiers to shout and cry as loud as they could: it so terrified the Citizens within, that they ranne from all parts of the Cittie vnto that place where *Pericles* commanded the trumpets to be sounded, and that loud crye to be made, thinking thereby that the enemies had entred the Citie, *Pericles* without resistance made an entrie into the Citie in an other place.

Pericles stratagem.

Frontinus lib.3. cap.9.

Antiochus vsed the like stratagem against the Ephesians, commanded certaine Rhodians which were of his Army to shout out loud, and to make a sudden out-crie in the dead time of the night, their feare and terror was such,

Antiochus stratagem.

such, that all went to defend that place of the Towne, and left the other side of the Towne without defence to let *Antiochus* enter in.

Luc. Cornelius after he had besieged and taken many Townes in *Sardinia*, he vsed this stratagem, to take a populous strong Citie, made a great number of his souldiers to hide themselues in ambush, he hauing but fewe souldiers, prouoked them of the Towne to come out, faining himself to flye, the enemie following with great furie after. *Luc. Cornelius* with all his hidden souldiers returned vpon the sudden with such a terrible crye, that the enemies turned theyr backes and fled to the Towne, and the Romanes followed after them close at the heeles, and entred the Towne with them all together.

So *Pompey* the Consull, Generall for the Romaine Army in *Albania*, perceiuing the enemies both in horsmen and in footemen to be farre more in number then the Romanes, practised this stratagem, placed his footemen behind the horsemen, being in a straight, and commaunded his horsemen to couer their helmets, least by the sight of the helmets they should be seene of the enemies, and to take vpon them to flye to draw the enemies forwards into the midst of the Army of footemen, and then the Romane horsemen to turne backe, and deuide themselues, and to set on both sides of the enemies. By this stratagem *Pompey* got a great victorie ouer the Albanians. *Front. lib. 2. cap. 3.*

Iphicrates the Athenian, compared an Army in this sort, the light horsemen to the hands, the men of armes to the feete, the battel of footemen to the stomacke and breast, the captaine to the head.

But the Hebrewes for all the victories of *Ioshuah*, of

Iudah, and of *Gedeon*, were still vnthankful, and wrought wickednesse in the sight of the Lord, for all the battels that the Lord fought for them, they were so well acquainted with the gods of the Gentiles, yea they serued the gods of *Acron*, the gods of *Sydon*, the gods of *Moab*, and the gods of the Philistines, and forgat the god of *Israel*, they serued straunge gods, and attributed victories vnto their Idols, and honoured them, and gaue no glory vnto the Lord of *Israel*, and therefore the Lord gaue them ouer, and solde them to their enemies and were eighteene yeares sore tormented and vexed by the Ammonites and Philistines, and the enemies, proudly went ouer *Iorden* to fight against *Iudah*, against *Beniamin*, and against the house of *Ephraim*, but they cryed vnto the Lorde according to theyr custome in extremitie, and were aunswered by the Prophet from the Lorde: Let the Gods whome you serue, saue you, and whom you trust vnto defend you, for you waigh not me, neither will I defend you, and then they put away their straunge gods from among them.

The vnthankfulnesse of the Israelites

Thus the Israelites did not onely rebell vpon the death of *Ioshuah*, but also vpon the death of *Iudah*, *Ehud*, *Deborah*, and others, neither did they esteeme the victories which they got by *Deborah* a woman, and by *Gedeon* a Husbandman, who with three hundred souldiers slew a hundred and twentie thousand, but euer forgetfull and vnthankefull to the Lord, more willing to returne to *Egipt* to be slaues vnto *Pharao*, then to stay in *Canaan* to serue the Lord.

The Israelites forget their victories.

The name of *Leonidas* was famous among the Lacedemonians, for his victorie at *Thermopyle*, where *Leonidas* with three hundred, ouerthrew twentie thousand

Leonidas.

of

of *Xerxes* Army, being innumerable.

The Athenians gloried much for theyr great victorie at *Marathon* by *Milciades* and *Callimachus*, hauing but 10000. Grecians in their army, ouerthrew the generall of king *Darius* Army, and made a great slaughter of the Persians, to the number of two hundred thousand. *The victory at Marathō.*

The Romanes bragge much of the victorie of *Marius*, with fewe souldiers ouer the Cymbrians at the riuer of *Xextas*, of *Sylla* ouer *Mithridates* at the battell of *Orchomenon*, and of *Lucullus* ouer *Tigranes* king of *Armenia*, being three great victories, with infinite slaughter, with the losse of fewe Romanes. *The Romanes.*

The very Schythians can boast and bragge of the ouerthrow of *Cyrus*, hauing two hundred thousand in his Army, and that by a woman, which encreased the fame of the Scythians, to the greatest infamy of the Persians. *The Scythians.*

All Nations can bragge and boast of theyr victories, and be thankfull vnto their Idols, and to their gods, with sacrifices, with vowes, with games and playes, with rearing of Aultars and building of Temples, but the Hebrewes and the people of the Lord, who had greatest cause and occasions to remember theyr victories and triumphes that they had ouer so many Kings and so many Nations, before they came to the Land of *Canaan*, by fire, haile-stones, thunder, and great stones from heauen, and though the Lords presence went before them in the Arke, and the Arke among them in the midst of the campe, yet were the Israelites stiffe necked people, euer offensiue to the Lord, seditious against theyr leaders, and enuious one towardes an other, so the Lord cryed out against them, *The vnthākfulnesse of the Hebrewes.*

and said: I haue nouriſhed and brought vp children, and they are fallen away from me, the Oxe knoweth his Lord, and the Aſſe his Maiſters ſtall, but *Iſrael* knoweth not me, wicked children, ſinfull people, a froward generation, which are ouerladen with blaſphemies. Nothing could inſtruct them to obey the Lord, neither the Arke of couenant, neither the Tabernacle of *Moſes*, neither the pillar of fire, where the Lord appeared vnto them, and after the vſe of the Tabernacle, neither the Temple of *Salomon*, nor the Prophets to whom the Lord manifeſted himſelfe in *Ieruſalem*, yea euen in *Samaria* among the wicked Samaritans they had the Prophets of the Lord, *Elias* and *Elizeus* to inſtruct them.

Eſai. 1.

The Arke of couenaunt.

CHAP. XVIII.

Of Iepthas *victories ouer the Ammonites and Ephraimites, the ciuill warres, the tyrannie of* Sylla *and* Marius *in* Rome. *Of the ſlaughter of the Philiſtians by* Sampſon, *the reuenge of pulling out his eyes, and of the battell of* Saul *at* Mich-maſh.

NOw after *Gedeon*, the Lord ſought out *Ieptha*, beeing fledde and chaſed by his bretheren from his countrey, to the Land of *Tob*, from whence hee was called by the Lord (who alwayes appointed a generall ouer *Iſraell* while they ſerued him) to leade his people againſt the Ammonites, which the Lord deliuered into *Iepthas* hand.

At

At that time *Ieptha* made a rash vowe to the Lorde, (that if hee should haue victorie ouer the Ammonites) that which came out of the doores of his house, when he returned home in peace shalbe the Lords, and he wil offer it vp a burnt offering. He foolishly performed that which he rashly vowed. Though some of the Rabines do excuse *Ieptha* that his daughter died not, but was seperated to dwell by her selfe from common conuersation in a solitary place, to bewaile her virginitie, according to the custome and manner of the virgins of *Israel*, to liue in prayers, and to consecrate her selfe vnto the lord. Yet some of ꝑ best diuines, as *Augustine* & *Ambrose*, which both were of a cõtrary opinió that she was sacrificed according to *Iepthas* vow. But the Lord gaue the victory to *Ieptha* ouer the Amonits, with the ouerthrow of twentie cities, and with exceeding great slaughter.

Iepthas rash vow.

The opinion of some of the Rabines of Iepthas vow.

Ieptha againe after his first victory ouer the Ammonites, had another victory ouer the Ephraimites, who enuied the former victory of *Ieptha* most ambitiously, as they before did vnto *Gedeon*, threatning to burne the Generall in his house, wherevpon *Ieptha* with all the men of *Gilead* gathered themselues together against the Ephraimites, ouercame them, and slue two and fortie thousand of the Ephraimites, the greatest cause of this slaughter was, that the Ephraimites called the Gileadites, runnagates of *Ephraim*. And yet both the Ephraimites and Gileadites were Israelites, much like to the battell betweene *Silla* and *Marius*, being two Romains, who for meere malice one towards another, continued their ciuil warres ten yeares: in the which were slaine a hundred and fiftie thousand Romanes, fiue and twenty slaine that haue bene Consulls in *Rome*, threescore that had bin in *Rome*, in the office called *Aediles*, & welnigh

Ieptha the Generall, threatned to be burned. Iudg. cap. 12.

Fortie two thousande slaine of the Ephraimites.

two hundred Senators slaine, equall in number almost to the slaughter of *Hannibal*, for Consuls, Senators, Prætors, and other magistrates.

Cinna then Cõsull, with his Romane legions, and *Marius* with his banished men & fugitiues, entred the citie of *Rome*: at what time *Sylla* was with his armie in *Greece*, slue many of the chiefe citizens of the Senators, and of diuers that had bin Consuls, that whẽ the heads of these slain mẽ were presented to *Cinna* & *Marius* at their banquets, it was cõmanded by *Cinna* the Consull, that some should be set vp in the market place, some in the Oratory, & some in other places. Such was the tirãny of *Marius* thẽ in *Rome*, that the rest of the Senators that were left vnslaine, sought to escape the hand of *Cinna*, the crueltie of *Marius*, the rage of *Fimbria*, and the force of *Sertorius*, and to flie to *Sylla* in *Greece* for succour. At whose return *Marius* with his cõfederates fled from *Rome*, where *Sylla* plaid a part of a second tragedie, destroying all that hee knew or heard of to be *Marius* friends, setting downe in his first proscription foure score of the chiefest of *Marius* side, besides *Marius* himselfe, *Carbo*, *Norbanus*, and *Scipio*, who had bin all Consulls of *Rome*. *Marius* being at that time in his seuenth Consulship, and died in the beginning of it, but too late to his countrey, yet left *Sertorius*, *Carbo*, *Cinna* & others, to plague his country after him. But as before I spake of *Iepthas* victories, & of the sacrificing of his daughter, so now I thinke good by comparisons to shew the maner and custome of the Gentiles in the like.

The tyrannie of Cinna and Marius.

Rostrum.

Oros. ca. 19. and 20.

The report of *Iepthas* sacrificing his daughter, came (as it seemed) first from the land of *Canaan* into *Greece*, whereby *Agamemnon* sacrificed his daughter *Iphigenia* in the citie of *Aulis* in *Bœotia* to please *Diana*. For their voy-

Iphygenia.

age

age to *Troy*, and after ten yeares warres in *Troy* after victory had, they slue *Polixena* king *Priamus* daughter, vpō the graue of *Achilles*, for a sacrifice to *Neptune* for their safe returne from *Troy* to *Greece* againe. *Polixena.*

So *Erichthius* king of the Athenians, sacrificed his daughter as *Agamemnon* did, to haue a victorie ouer *Eumolpus*, generall of the Thracian Army.

It is not onely a common thing among the Gentiles to sacrifice their seruants and their children to their Idols, but also among the Hebrewes, as *Achab*, *Manasses*, and other kings of *Israel*, offred their sonnes and daughters for sacrifice vnto *Molech*, and as *Ieptha* sacrificed his daughter according to his rash vow, so *Saul* king of *Israel* would haue slaine his sonne *Ionathan*, to performhis fooliſh oath. *Molech.* *The oath of Saul.*

These kind of sacrifices onely vnto Idols, are otherwise then the sacrifice of *Abraham*, being commanded by the Lord to offer his only sonne *Isaac*, which was the true type of Christ Iesus the onely son of God, but these wicked Idolatrous kings *Achab* & *Manasses*, offered their childrē to dumbe Idols and wodden gods, not following *Abrabam* in sacrifice: they far differed frō *Ieptha*, he vowed to sacrifice his daughter to the Lord, and not to Idols, and *Ieptha* differed farre from *Abraham*, in that *Abrahams* faith was accepted without sacrificing of his sonne, and *Iepthas* affection was reiected though he sacrificed his daughter; for so the Lord himselfe testified, saying: I haue no pleasure in your feasts and sacrifices, neither do I delight in your new moones, how much lesse is he pleased with the killing of an innocent virgin, as *Ieptha* did? These bloudy sacrifices of *Achab* and *Manasses*, were not like the sacrifice of *Gedeon*, which was but a Kid, a fewe cakes made but of an *Epha* flower, a peece of flesh in a basket, *Differences of sacrifices.* *Iud. cap. 6.*

and

and a litle broath in a pot, this sacrifice did the Lord accept of *Gedeon*, vnder the oake of *Ephrah*, as a signe of his victory against the Madianites.

The Lord strengthened *Sampson* to plague the Philistines sundry times, burning their corne and their vinyards, killing a thousand of them at once with the iawe bone of an Asse, and destroyed the fiue Princes of the Philistines, and aboue sixe thousand Philistines besides, by pulling downe of a house vppon them, their wiues, their children, their friends and their seruants, at a banquet.

Iudg. 15.

The reuenge of Sampson vpō the Philistines for his eyes.

Iudg. 16.

Because *Sampson* being molested & vexed by meanes of his wife *Dalyla*, to whom he trusted too much as many do, by opening his secrets where his strength lay to his wife, who betraied him to her owne brood & stocke the Philistines, who came and tooke him, bound him, and put out his eyes, at what time the fiue princes of the Philistines so reioyced, that they gathered themselues togither to offer sacrifice vnto *Dagan* their god, for that *Dagan* deliuered *Sampson* into the Philistines handes as they supposed, being mery and glad they sent for *Sampson* to this great feast, where they offered solemne sacrifice vnto their god *Dagan*, to laugh and scoffe at him, that at that feast so many Philistines came to see *Sampson*, that three thousand for want of roome, were forced to take theyr place vpon the roofe of the house.

Dagan.

Sampson being agreeued that he offended the Lord, praied vnto the Lord that hee might be reuenged vpon the Philistines, and the Lord strengthened *Sampson*, that he reuenged their scoffes, their flouts, and the pulling out of his eyes, vppon the princes of the Philistines *Dagans* seruants, that *Sampson* sacrificed himselfe vnto the Lord, slue & sacrificed them vnto their god *Dagan*.

Sampsons sacrifice.

Many

Many armies haue bene taken, ſlain & ouerthrowne in the midſt of banquets, as the Syrians were at the beſieging of *Samaria*, making merry in their tents & banquetting, were forced to flie, and in their flight to be ſlaine. So was *Simon* the high Prieſt at *Ieruſalem* with his two ſonnes ſlaine at a banquet, by the ſtratagem of *Ptolomeu* who married *Simons* owne daughter, after he had receiued them into his houſe, and were merry at theyr banquet. So *Tryphon* ſlue *Ionathan*, and both his ſonnes. So *Iſmael* being receiued of *Godoliah* into his houſe and well entertained, *Iſmael* ſlue *Godolias* in his owne houſe, too many ſuch ſtratagems are extant.

CHAP. XIX.

Of the Prieſthood taken away from the houſe of Elie, *and gouernment of Iudges taken from* Samuel *and his poſteritie: and of the firſt electiõ of kings in* Iſrael, *and of* Saul *the firſt king, and his battell at* Michmaſh.

AFter *Sampſon* the laſt Iudge in *Iſrael* died, *Eli* was appointed high Prieſt to gouerne them, who (though a godly man himſelfe) yet brought not vp his ſonnes in vertue & in the feare of God, therefore the Lorde rebuked *Eli*, and ſaid to *Samuel*, I haue ſworne that the wickedneſſe of *Eli* his houſe ſhall not be purged with ſacrifice nor offering for euer, for the Lord tooke away the prieſthood from *Eli*, and from his houſe, for the tranſgreſſion of his children. *The Prieſthood taken frõ the houſe of Eli.*

Likewiſe the Prophet *Samuels* ſonnes, for that they followed not their fathers ſteps, but looked after lucre, 1. *Reg.* 2. 4.

Ioseph. lib. 6. cap. 3. de Antiq. and tooke rewards, were reprehended for corruption and bribery. For *Samuel* being olde not able for age to execute his office, he appointed both his sonnes to be Iudges in *Bersabe*, but they loued rewards and bribes, and therefore the people complained to *Samuel* of his sonnes refusing to be gouerned by them, but would be gouerned by a king as other nations were.

The gouernment taken frō the house of Samuel.

1. Reg. 8. cap.

Therefore was the Priesthood taken away from the house of *Eli*, for the wickednesse of his children *Ophnes* and *Phineis*. So was the gouernment taken from *Samuel* and from his house for euer, through the corruption and briberie of his sonnes, *Ioell* and *Abiah*.

Who would thinke that so good a King as *Dauid* should haue so wicked a sonne as *Absolon*, that kild his brother *Ammon* in his owne house, and sought the crowne of *Iudah* euen from his fathers head, a murtherer of his Brother, and a notable Traytour to his Father.

Who would thinke that good king *Ezechiah* should haue so wicked a sonne as *Manasses* to succeed him, that sawed the prophet *Esay* in the midst, and filled the streets of *Ierusalem* with blood?

Ten Tribes forsooke Rhehoboam.

And againe, who would iudge but *Salomon* being the onely wisest king of the world, hauing a thousand Queenes and concubines, yet had but one sonne *Rhehobohiam*, that he was so brought vp to offend the people, that ten of the twelue Tribes forsooke him, and went to *Ieroboam* his fathers seruant?

Phillip of Macedon.

Such was the care of kings among all nations, that *Philip* king of *Macedonia*, was glad to haue a sonne born in *Aristotles* time, by whom hee might learne to knowe how to be a king, and of whome *Alexander* the great himselfe

himſelfe was wont to ſay, that he was as much bound to *Ariſtotle* his maiſter for his learning, as he was to *Philip* his father for his birth.

And therefore *Cyrus* commaunded his ſonne *Cambiſes*, at his going to warres to *Scithia*, to followe the counſell of *Cræſus*, to be ruled and gouerned by him: For *Cyrus* knew *Cræſus* to be ſo wiſe, that by naming of *Solons* name, he ſaued his owne life. *Cyrus.*

In like ſort king *Antigonus* commaunded his ſonne *Helenus*, to be aduiſed and counſelled by *Aratus*, whom he knew to be a great learned man & a noble captaine, for that he was choſen to be ſeuenteene times Generall ouer the Achaians. *Antigonus.*

The cares of the kings of *Perſia* was ſuch for their children, that they made choiſe of foure principall men in all knowledge to inſtruct them and to bring them vp. *The kings of Perſia.*

The firſt ſchoole-maiſter ſhould teach them the ſeruice of the gods, with their ſacrifice and ceremonies.

The ſecond ſhould inſtruct their children, in the auncient lawes and cuſtomes of the kings of *Perſia*. *Gemma Platonis.*

The third ſhould bring them vp in ſobrietie & temperancy, to vanquiſh luſt and incontinency.

And the fourth ſhould learn them to be valiant and hardy, and to be acquainted with military diſcipline.

And therfore *Alexander* the great brought vp three thouſand Perſian youthes in the martiall diſcipline of the Macedonians. And ſo *Sertorius* brought vp all the noble mens ſonnes in *Hiſpaine* in martiall diſcipline of the Romanes. *Alexander.* *Sertorius.*

This much I thought good to write of the good bringing vp and education of children, for by the wickedneſſe of *Eli* his ſonnes, and corruption of *Samuels* ſonnes, the Prieſthood was taken from the one, and

Israel cried for a king.

the gouernment taken from the other, and therefore *Israel* cried for a king, therat *Samuel* was much displeased, but the Lord said vnto him, heare the voyce of the people, they haue not cast thee away, but me that I should not raigne ouer them: yet saith the Lord, Tell them the nature of a king, that he will take their sonnes to runne before his chariots, to eare his ground, to gather in his harueſt, and the king wil take their daughters, and make them dreſſers of his oyntments, his cookes, and bakers, the king ſhall take the beſt of their fields, of their vineyards, and of their oliue trees, and giue them to his ſeruants, he ſhall take the tenth of their ſeed, and of theyr vines, the beſt of their men ſeruants, and maid. ſeruants, their young men and their aſſes to doo his worke, yet (though *Samuel* told al this to *Israel* from the Lord) they would haue a king, much like the fable of the frogs.

Samuel expoundeth to the people the nature of a king.

The frogs would haue a king.

The frogs would haue a king, being refuſed of many, they came to the ſtorke, and would haue him to be their king, which he accepted, he got him a block, as a ſeate to ſit on, to heare their cauſes, and to giue iudgement, but when the frogs came before their king to complaine, he began with his bill to pricke them, and after to wound thē, that ſome were wounded, ſome ſlain, & ſome made haſt away. So *Samuel* ſpake to the Iſraelites to that effect, as they found in *Saul*, *Ieroboam*, *Achab*, *Manaſſes* & others ſuch wicked kings.

Reg. 9.

The appollogy of Iothan.

The Apology of *Iothan*, may be now well mentioned, who ſpake in a parable to the Sychemites, that the trees would haue a king, but the vine, the figge, and the oliue trees refuſed to be their king, then would the trees haue a buſh or a gorſſe to be their king, who did accept of it. This buſh or gorſſe would eaſily take fire, and burne all the Sychemites in *Sychem*, and did not *Abimelech* ſo? af-

cer-

ter hee killed 70. ſonnes of *Gedeon* his bretheren, he deſtroyed *Sychem*, and ſlew all the Sychemites, and ſowed ſalt in that place to make it barren for euer, for ſalt as *Plinie* ſaith, makes ground barren and vnapt to bring any thing. *Plyni. lib. 13. cap. 7.*

When the Philiſtines heard that *Iſrael* had a king, they gathered themſelues together to fight againſt *Iſrael*, thirtie thouſand chariots, ſix thouſand horſemen, and the footemen were like the ſand by the ſea ſide in multitude, and they pitched their camp in *Michmaſh*, and the Philiſtines ſeemed ſo many vnto the Iſraelites, that the Iſraelites hid themſelues in holtes, in towers, caues, rockes, and pits, and many of them fled ouer *Iorden*, yet the Lord deliuered the Philiſtines into *Ionathans* hand, *Sauls* ſonne, that *Iſrael* might know that victorie conſiſts not in multitude, nor armour of men, but onely in the arme of the Lord, and therfore *Ionathan* ſmote the Philiſtines, and the Lord turned euery mans ſword vpon his fellow, ſo that there was a very great ouerthrow, and the battell continued vntill they came that fled for feare of the Philiſtines from mount *Ephraim*, and now followed the enemies vnto *Bethauen*, & the victory was great which *Saul* got ouer the Philiſtines. *The battel of Saul at Michmaſh.* *The victory of Ionathon.*

Saul in this battel did binde the ſouldiers by oath, not to eate till euening, and curſed him that would eate any foode till night, for *Ionathan* taſted a little hony with the end of his rod, and *Saul* his father would haue put him to death, ſauing that the ſouldiers reſcued and deliuered him, for the Lord had giuen a great victory by *Ionathan* ouer the Philiſtines. *The raſh law of Saul.*

CHAP. XX.

Of the victorie of Saul *at* Iabesh Gilead, *and after how he was ouerthrowne by the* Philistines, *and slew himselfe in mount* Gilboa, *and of the reward of diuers treasons.*

The victory of Saul.

Sam. cap. 5.

The disobedience of Saul.

AFter the battel at *Michmash*, *Saul* had an other victorie ouer the Ammonites, where the Ammonites were slain at *Iabesh Gilead*, & the Lord prospered *Saul*, and endued him with such vertues as were meete for a K. yet *Saul* disobeyed the Lord, being commanded to destroy the Amalekites, and sley both man and woman, both infant and suckling, both oxe and sheepe, both camel and asse, yet he spared *Agag* king of the Amalekites, and the fat beasts and the lambes, the sheepe, and the oxen that were good, against the commaundement of the Lord, and therefore *Samuel* reproued him, and tolde him that the Lord had reiected him, and that his kingdome should bee giuen to an other, and vpon *Sauls* disobedience, *Samuel* was commaunded to annoint *Dauid* king ouer *Israel*, so *Saul* wonne the victory, but lost his kingdome and his life in the next battell.

Saul being forsaken of the Lord for his disobedience, the Philistines preuailed against him in diuers battels, for *Saul* was more desirous to kill *Dauid* the seruant of the Lord, then to destroy the Philistines the enemies of the Lord. But *Dauid* was reserued, and ordained to fight the battels of the Lord, & to destroy the Amalekites, the Philistines, & the rest of the Lords enemies, whom *Saul* spared, being commanded to the contrary: therfore the Lord gaue *Saul* to the hands of the Philistins, at the battell

tell in mount *Gilboa*, that the Iſraelites fled, and fell before the Philiſtines, and the three ſonnes of *Saul* were ſlaine, and *Saul* himſelfe ſore wounded.

Such was his cruell life ſeeking to kill *Dauid*, that he had a deſperate death, for he ſlew himſelf with his owne ſword, ſeeing the battell ſo ſore againſt him, his ſonnes ſlaine, his ſouldiers killed, and all the reſt of his army fled. *Saul ſlew himſelfe in mount Gilboa.*

This was the end of *Saul* the firſt K. of *Iſrael*, like the end of *Zedechia* the laſt king of *Iſrael*. And whē the Philiſtins came to the ſpoyle of them that were ſlaine, they found the body of *Saul* and his three ſonnes in mount *Gilboah* ſlaine in the battel, and they cut off *Sauls* head, and ſtripped him out of his armour, and they laid vp his armour in the Temple of their god *Aſtaroth*, and hanged vp his body on the wall of *Bethſhan* in token of victorie and triumph, and they ſent the head of *Saul* vnto the land of the Philiſtines, that they might ſhew it in their cities, and publiſh it in the Temples of their Idols among the people, and after to ſet vp *Sauls* head in the Temple of *Dagon*. This was the end of *Saul*, whom the Lord raiſed from keeping his fathers aſſes, to be a king ouer his people, for not obeying the commaundement of the Lord: thus euer the Lord puniſhed diſobedience in *Saul*, in *Rehoboam*, *Achab*, *Manaſſes* and *Zedechiah*, that the Lord deliuered *Ieruſalem*, and the kingdome of *Iudah* to the hands of *Nabuchodonozer* king of *Babilon*. *Sam. 51. cap.* *Sauls head ſet vp in the temple of Dagon.*

Saul being now ſlaine in mount *Gilboa*, the Amalekite which brought to *Dauid* *Sauls* crowne and his bracelets, and tolde *Dauid* that hee himſelfe ſlew *Saul*, (which was a lye, for *Saul* ſlew himſelfe) thought to haue a great reward for ſuch good newes, but *Dauid* commanded him to be ſlaine.

The

The like reward had *Rechab* and *Banah*, that brought *Isboſheths* head vnto *Dauid*, who diſguiſed themſelues as Marchants to buy wheate, and went to *Isboſheths* houſe who ſlept on his bed at noone, and they ſlew him, tooke his head with them, and preſented it vnto *Dauid* at *Hebron*, ſuppoſing they ſhould bee better rewarded then the Amalekite was, but *Dauid* rewarded them in this ſort, that their hands and their feete were cut off, & hanged vp ouer the poole in *Hebron*.

Traitors had euer like rewards.

The recompence of ſuch treacherous ſeruants were euer ſo rewarded, as *Beſſus* the onely chiefe captaine vnder *Darius*, who after he fled from the battell at *Arbela*, was ſlaine by *Beſſus*, and his head cut off, and brought vnto *Alexander*, who thought to be aduanced for his trecherous ſeruice, but *Alexander* commaunded that he ſhould be tyed to the tops of two young trees bending to the ground, that he by the ſwinge and lifting vp of the trees might be torne in peeces.

Darius head brought to Alexander.

So *Septimius* and *Achillas* commaunded by *Ptolomeus* king of *Egipt*, to kill *Pompey*, and to preſent his head vnto *Cæſar* from him, though *Pompey* before time had reſtored *Ptolomeu* his father to his kingdome in *Egipt*, and *Septimius* had beene *Pompey* his ſouldier in diuers warres, yet they ſlew him moſt trecherouſly in his boate at *Pelluſium*, and cut off his head to pleaſe *Cæſar*, but they were rewarded of *Cæſar* as *Beſſus* was of *Alexander*, for the king was ſlaine, and his kingdome giuen to *Cleopatra* his ſiſter.

When *Antigonus* ſawe *Pirrhus* head preſented vnto him by his ſonne, though they were both enemies, and in the field in armor one againſt an other, yet he couered *Pirrhus* head with his hat, diſcommending the crueltie of his ſonne, with ſuch a reward, that he made his

Trechery iuſtly rewarded.

Cauſon.

bloud

bloud run about his eares, ſaying: how durſt thou like a ſauage beaſt bring *Pirrhus* head from his body being dead, whom no prince or captaine in *Aſia* or in *Europe* durſt in the face meet in the field aliue?

Yet moſt men think that trecherie is allowed though traitors be not accepted. I do not thinke but the head of *Darius* brought to *Alexander* by *Beſſus*, and the head of *Pompey* to *Cæſar*, were as gratefull as *Ciceroes* head was to *Marc. Antonius*, brought by *Popilius*: or as *Marc. Craſſus* head ſent by *Surena* to *Horodes*: for thereby had *Alexander* the kingdome of *Perſia*, & *Cæſar* the Empire of *Rome*, treaſon hath better ſucceſſe then traitors haue. To this effect ſpake *Iezabell* to *Iehu*: Had *Zimri* peace which ſlew his maiſter *Elah*? as though ſhe ſhould ſay, can traitors haue good ſucceſſe? but ſhe was rewarded by *Iehu*, (for that *Naboth* was ſtoned to death by her meanes for his vineyard) as the reſt were.

Treaſon hath better ſucceſſe then traitors haue

Iezabell.

Euen cruel *Sylla* the Romane, the enemie of *Marius* and all his well-willers, and eſpeciall of *Sulpitius*, *Syllas* mortall foe. Yet when *Sulpitius* ſeruant would haue betrayed *Sulpitius* his maiſter vnto *Sylla*, *Sylla* cauſed him to bee throwne headlong downe from the rocke *Tarpeia*.

So much the olde Romanes hated traitors and treaſons, that when *Viriatus* an other Haniball, and a great enemie of the Romanes, for 14. yeares ſpace, gaue diuers ouerthrows to ſome Romane Prætors & Conſuls, as *Cai. Vetulius*, *Cai. Plantius*, and others, that he waxed ſo proud and inſolent of his victories ouer the Romans, that he hanged vp the Romane Enſignes on high hilles and mountaines, as trophies to ſhewe his victories ouer the Romanes, but *Viriatus* was betrayed and ſlaine by ſome of his ſouldiers, by meanes of *Cæpio* the Conſul,

Traitors odious to the old Romanes.

Oroſ. lib. 5. cap. 4.

againſt the manners of the olde Romanes, which neuer allowed trechery, thinking to haue a great reward of the Romanes for his trechery : but they according to their manners, ſent him backe bound vnto *Hiſpaine*, as a traytor to his captaine and countrey, as they did to *Timocheres*, *Pirrhus* Phiſition, who offered the Romanes if they would to poiſon his maiſter *Pirrhus*.

Viriatus named the ſecond Hanibal.

Timocheres.

So *Camillus* ſent the ſchoolemaiſter of the Phælicians (who brought all his ſchollers beeing noble mens ſonnes to betray the Towne) backe naked before his ſchollers, euery ſcholler hauing a rodde in his hand to whip his maſter, for betraying their fathers, their frends, and the citie : ſo that neither *Viriatus* ſeruant that ſlew his maiſter, neither *Pirrhus* Phiſition that would haue poiſoned his maiſter, nor the ſchoolemaiſter that would betray his citie, could get any rewards at the Romanes hands for trechery. Now to *Dauid*, whoſe example of warres and victories vpō the Amalekites, Canaanites, and the reſt, as in this the next booke ſhalbe mentioned.

Camillus.

The end of the firſt booke.

The

The ſecond Booke of the Stratagems of *Ieruſalem.*

CHAP. I.

Of Dauid *the ſecond King of* Iſrael, *and his great victories and good ſucceſſe which hee had in all his warres againſt the Canaanites, Edomites, Moabites, Ammonites, Philiſtines, and others.*

Dauid a man whom the Lord found to his owne heart, a ſecond *Ioſhuah* of *Iſrael*, hee fought many battels of the Lorde, and wonne many victories: for when the Philiſtines heard that *Saul* was dead, they ſought for *Dauid* to fight with him, and *Dauid* asked counſell of the Lord before hee would take any battel in hand, which made his victories ſo many, and himſelfe ſo famous, that all his enemies feared him. So ſhould all Kings, Generalls, and Captaines, hold that rule for a principall part of theyr charge, and not to commence warre without a iuſt cauſe, and lawful meanes to be executed.

Ioſias had no good cauſe to fight with *Necho* king of *Egipt*, who commaunded his ſouldiers not to fight with *Ioſias*, but againſt *Charchemiſh*, a citie of the Aſſirians. *Vniuſt and vnneceſſary warres.*

So the King of *Syria* charged his ſouldiers to fight

with none but with *Achab* king of *Israel*, at what time *Iosaphat* king of *Iudah* was spared, and therefore returned safe and sound to *Ierusalem*, by the counsell of the king of *Syria*.

Had *Iosias* followed the counsell of *Necho* king of *Egipt*, as *Iosaphat* followed the counsell of the king of *Syria*, *Iosias* had saued his life as *Iosophat* did.

The battel of Dauid at Baal Pharazim 2. Sam. cap. 5.

Dauid fought with the Philistines, smote, scattered them, and slew them, that they fled before *Dauids* face in the valley of Gyants, which is, the plaine of diuision, because of their victories, and there they left their Images and Idols, and *Dauid* burned them, much like to the Iamnites, who carried the Images of their Idols in theyr bosomes to the battell, and tyed them about theyr neckes, for they were so found after the Iamnites were slaine: as in auntient time the Egiptians carried their gods and their Idols, painted on their Ensignes and Banners into the field, as their standarts.

Iamnites.

The victorie of Dauid at Rephaim. 2. Sam. 5.

Againe, the Philistines gathered their force against *Dauid* at *Rephaim*, which is called the valley of Gyants, and *Dauid* ouerthrew the host of the Philistines, & chased them from *Geba* vnto *Gazar*.

An other battell of the Lord against the Philistines fought by *Dauid*, and he againe subdued them, & tooke the strong citie of *Gath*, which they called the bridle of bondage, out of the hands of the Philistines. This citie kept the countrey round about in subiection and bondage. Thus all wise and skilfull generals ought to imitate *Dauid* herein, to seize by all warlike policie vpon those strong citties and fortes that can commaund the countrey.

Gath the bridle of bondage.

So *Hanibal* thought himself sure of *Rome*, hauing gotte *Capua* and *Tarentum*, two of the strongest citties in *Italy* into

into his hand. So the Romanes hauing gotten *Syracusa*, doubted not to take *Carthage*: and hauing *Carthage* in their hands, they soone cõquered all *Affrike*: and hauing *Affricke*, they made no account to win *Asia*: for at that verie time the best souldiers of the worlde were in the West kingdomes. For *Antiochus* the great, the greatest king at that time in all *Asia*, was soone ouerthrowne by a Consull of *Rome*. *Policies of Generalls.* *Antiochus.*

So *Dauid* went forward in his victories, after he had gotten the strong citie of *Gath*, he smote *Moab*, and measured them with a cord, he slue them & cast them down to the ground, he ouercame whom he would, and saued whom hee listed, so that the Moabites became *Dauids* seruants, and brought him gifts and presents, that the Lord made *Dauid* famous throughout all the world.

During the time of *Dauids* warres against the Canaanites, and other nations their associates, there was no great warre then among the Syrians, neither in any part of *Asia*, and especially in *Europe*, which was scant throughly inhabited in *Dauids* time, and therfore there was no such warre to be written of, as was thē between the Israelites and the Canaanites, in the time of *Dauid*. For as *Ioshua* slue the Canaanites, and gaue the possession of the land vnto *Israel*, so *Dauid* rooted them out, slue their gyants, and brought all the land tributary vnto *Salomon* his sonne, who gouerned *Israel* fortie yeares in peace and quietnesse without warre. *Europe scant inhabited in Dauids time*

Hadarezer king of *Zobah*, hearing of the name and fame of *Dauid*, went to establish his borders by the riuer *Euphrates*, with a great army with him, where *Dauid* gaue him battell, fought with him, ouerthrew him, and tooke from him a thousand chariots, seuen thousand horsmen, and twentie thousand footemen. *Dauid* *Hadarezar.*

The number is lesse in the 2. of Sam. cap. 5.

destroyed all the chariots, and hought all the horses, but reserued an hundred chariots for himselfe, so that the Lorde was with *Dauid* whereſoeuer he went, and whatsoeuer he tooke in hand.

The Aramites hearing what great ouerthrow *Hadarezer* king of *Zobah* had by *Dauid*, came from *Damascus* with a very great army to succor the king of *Zobah*: for they knitted themselues against *Israel* with all theyr force and power, but they had the like welcome, as the Philistines, the Moabites, and the king of *Zobah* had. *Dauid* slue of the Aramites two & twenty thousand, & *Dauid* put a garrison in that part of *Syria* where *Damascus* was, and the Aramites became *Dauids* seruants, and brought him presents & gifts. *Dauid* so plagued the Aramites, which are also named Siriãs, that they bare such mortall hatred to *Iudah*, for they euer ioyned themselues after with the Ephraimites against' the Tribe of *Iudah*.

The Aramites & Philistins broght vnder Dauid.

Obserue the martiall proceedings of the Israelites, to put garrison in euery strong Citie and fort where they had subdued. So by these meanes *Dauid* and *Ioshua* before him, brought the Moabites, the Edomites, and the Philistines, and all theyr enemies round about to be vnder their gouernment. So after *Dauid* all nations did the like (a principall point in all good Generalls to strengthen themselues with garrison in strong places.)

The Romain gouernours ouer diuers prouinces.

Herein the Remanes excelled all nations, that whersoeuer, or whosoeuer they subdued, there they placed Romane Magistrates to gouerne. As *Scypio* and *Pompey* the great did in *Asia*, *Titus* and *Sylla* in *Greece*: this made the Romanes to be feared and dreaded among all nations of the worde. For after the Romaines had subdued

dued the Carthagineans, they made *Carthage* a prouince to bee gouerned vnder a Proconsull of *Rome*.

After they had subdued *Numidia* and *Lybia*, they were made prouinces, and gouerned vnder a Consul of *Rome*.

So *Egipt* and *Mauritania*, were in like sort gouerned vnder Romane Presidents.

So *Sardinia*, *Cicilia*, *Achaia*, and many others, were made Prætorian prouinces, and gouerned vnder the Romanes.

But wee will proceede forward with the warres of *Dauid*, euery where vnder his Generall *Abishai*, *Ioabs* brother, who slue eighteene thousand of the Edomites in the salt valley: and he put garrion in *Edom*, and all the Edomites became *Dauids* seruants, so that *Dauids* enterprises and his battels, which hee fought against the enemies of the Lord, had (whereseoeuer he went) good successe. *Dauid* euer vsed martiall lawes vpon the Lords enemies, when *Rabbah* was taken by *Ioab*, he was presently commaunded by *Dauid* the king, to put all the people to cruell death, and for that they were malicious enemies vnto the Lord, he put them to such tortures, as vnder saws, Iron harrowes, Iron axes, and cast them into the tylekilne, so cruell and greeuous were the punishments of the Lord vpon the cities of the Ammonites.

1. Chron. 18.

Garrison in Edom.

2. Sam. ca. 12.

Martiall lawes.

The fame of *Dauid* grew so great, that all the kings about him enuied him much, that *Hamnon* king of the Ammonites prepared an army against *Dauid*, vnderstanding that *Dauid* would reuenge the iniury hee did vnto his Embassadors, whome *Dauid* sent to *Hamnon* of meere kindnesse and courtesie, the cause was that *Dauids* Embassadours, by the King of *Ammon*,

and

and the counsell of his Princes and Lords, had the halfe of their beards shaued, and their garments cut off in the middle euen vnto their buttockes, and so sent them away, which among the Israelites was the greatest reproach that might be. Thus the Embassadors of *Dauid* against the law of armes were disfigured, to make them odious vnto others, but they were commaunded by *Dauid* to stay in *Iericho*, to auoid the obloquy of so fowle a fact vntill they were prouided for.

The lawe of armes broken.

Alcibiades Generall ouer the Athenians, laying siege to the chiefe citie of the Aggregentines, which was so strongly euery way defended with forts and trenches, that *Alcibiades* deuised a new stratageme, and thereby sought meanes to haue a conuenient place of parley to talk with them before he would lay siege to the towne, which being graunted, *Alcibiades* appointed certaine captaines, while hee held the Aggrentines in parley of peace, to take the citie.

Alcibiades & Ionathans stratagems.

Ionathan after that *Iud. Machabeus* his brother was slaine in the field by *Bacchides*, and after that the children of *Amri* tooke *Iohn*, *Ionathans* brother, he vsed this pollicie to reuenge his brother vpon the mariage day of a daughter of one of the noblest Princes of *Canaan*. *Ionathan* & his men hid themselues, and laie in ambush vnder the couert of a mountain, that when the children of *Amri* came out of *Medeba*, with tymbrels, Instrumēts of musicke and great pompe, *Ionathan* set vpon them, slue the most part, and the rest fled, so that their mariage was turned into mourning, and the noyse of their melodie to lamentation: thus *Ionathan* reuenged his brother at *Medeba*.

1. Mac. 9.

Cymon the sonne of *Milciades*, a noble Greeke Captaine, at the besieging of a citie in *Caria*, vsed this stratagem

Cymons stratagem.

gem

gem to burne the temple of *Diana*, which goddesse the Carians most religiously worshipped, the temple being builded without the walles of the towne, all the citie ranne to defend *Dianaes* temple from burning, *Cymon* with his Athenian armie, entered and obtained the citie, while they were busie about the temple. *Front. lib. 3. cap. 2.*

The like policie vsed *Demetrius* to deceiue *Ionathan*, who hearing that *Ionathan* came in the night time with his men armed, *Demetrius* and all his armie feared and trembled in their hearts, and kindled great fires in theyr Tents, and fled away, which *Ionathan* suspected not that they fled, because they saw the fire burning in the tents, and so *Demetrius* by this strageme of fire passed ouer the flood *Eleutherus*, and escaped from *Ionathan*. *Demetrius stratagem.* *1. Machab. 12.*

Many such stratagems haue bene vsed by fire to deceiue the enemie, as *Hannibal* by fire tyed to Oxens hornes in the night time against the Romaines: *Sampson* by tying of firebrands to Foxes tayles to burne the corne of the Philistines. So *Absolon* vsed the like stratagem against *Ioab*, with many such.

Now hauing heard that *Ioabs* chiefe captains came in, & that *Danid* was comē ouer the riuer *Iorden*, fiue kings came against *Ioab*, and pitched their tents before *Medeba*, a citie of the Tribe of *Ruben*, but when the battell ioyned together, the Ammonites and the Aramites fled and fell before *Israel*, so that the victorie was *Ioabs*, and yet had they two and thirtie thousand chariottes, and fiue kings set in battell-raie to fight against *Danid*, but it was the Lords battell, and therefore too fewe if they had had tenne times as many. And therefore the Aramites & the Ammonites were sore greeued at the good succesſe of *Danid*, that they gathered their whole force and power together; and sent messengers beyond *Ior-* *The battell at Medeba.*

den, to draw all the enemies of *Israel* to fight another battell against *Dauid*, and *Dauid* hearing of their great armies, came ouer *Iorden* to *Helam*, and fought with them, and the Aramites fled before him, and *Dauid* destroyed of the Aramites seuen hundred chariots, fortie thousand footemen, and killed *Sophach* Generall of the hoste.

The number of the chariots and men are otherwise set down in the 2. of Sam. ca. 10. and 18.

Dauid at length made a generall conqueſt of the Philistines, destroyed the Ammonites and theyr chiefe citie *Rabbah*, slue their King and Princes, and cut the people in peeces with sawes, with harrowes of Iron, and with axes, and *Dauid* requited fully the spitefull & malicious wrong they did vnto his Embassadors. And as *Ioshua* brought them ouer *Iorden*, and placed them in *Canaan*, and destroyed their enemies before them, and gaue the Hebrewes the possession of *Canaan*, so *Dauid* rooted these nations out, and made a full conqueſt of them, and left *Israel* in peace and quiet to his sonne *Solomon*, and *Solomon* to his sonne *Rehoboam*, so that the Edomites, Moabites, and Ammonites, became *Dauids* seruants, and paied tribute vnto *Solomon*, during his whole life.

A full conqueſt ouer the Canaanites by Dauid.

Tributes to the kings of Israel by Dauids meanes.

CHAP.

CHAP. II.

Of tributes paide to the kings of Egipt. *And what manner of tributes the old Romanes and Persians receiued. The rewards of adultery.*

IOSEPH made a lawe in *Egipt*, that the first part of all the land of *Egipt* should be as a yearely tribute paide vnto *Pharao*, so that *Ioseph* enriched *Pharao* by meanes of the yearely tribute, and saued *Pharaos* life and all *Egipt* by Gods prouidence and his wisedome, that at that time hee was called in Egipt, *Pater patriæ*, but soone forgotten in *Egipt*, as was seene after in the tyrannie of the Egiptians towards *Iosephs* children, and the whole stocke of the Hebrewes.

Tributes to the kings of Egipt by Ioseph.

Victories and ouerthrowes by warres gotten, imposed such tribute as pleased the cõquerer. For among the Romanes before their Empire grew great, the Lucanians payed for their tribute but swine, the Brusians oxen; the Frizians the skinnes of oxen: others paid diuers kindes of wine, others waxe, others fish, and such like.

Steuech. com. in Viget. lib. 3. cap. 5.

And as the olde Romanes tributes were but cattell, corne, wine, fish, and such, so were their tryumphes had ouer the Samnites, the Volscians, Sabines, Tarentines, and olde Gaules, but the weapons, armors, coaches, garments, cattells, and such like of the enemies.

The old Romanes tributes and tryumphes.

To the Persians, while yet the Monarchie was in *Persia*, the Æthiopians payed but Ebanye, Iuory, Elephantes teethe, Frankencense, and certaine

measures of base gold euery third yeare. So the Capadocians payed to the Persians for yearely tribute fiue hundred Horse, two thousand Moyles. So likewise the Townes and small Villages about *Babilon*, were to prouide and feede the dogges of the king of *Persia*. But the Citie of *Babilon* it selfe, paide for tribute to the king of Persia, *Artabas plenas argento* certaine accounts of mony euery day.

Tributes paide to the Persians.

The Arabians likewise paide to the King of *Persia* certaine measures of such sweete odours, as the country did abound, as Frankincense and such like.

These were but small tributes, as swine, oxen, corne, wine, fish, in former time which the Romanes had, in respect of their tributes had ouer *Asia*, *Affricke*, and *Europe* afterwards, which commaunded not only corne, nauies, horses, souldiers and armours, but also after this, a farre greater tribute beganne in the time of *Paul: Aemilius*, who after he had subdued the Macedonians, and *Persius* their king, the Illyrians and their king *Gentius*, hee imposed vppon the Macedonians and Illyrians halfe the tribute which they were wont to paie to their former kings.

Composition between Scipio and the Carthagineans.

So *Scypio Affrican* after hee had conquered *Hanibal* at *Zama*, and brought the Carthagineans to such composition as pleased himselfe, to paie two hundred talents yearely for fiftie yeares, with such conditions that the Carthagineans should depart from *Sardinia* and *Cicilia*, to restore the Romane souldiers which *Hannibal* brought captiue with him out of *Italy*, and to deliuer vp their Elephants and all their nauies (tenne excepted).

Appian. in Lybico.

To such greatnesse grewe the tributes of the Romanes by their victories, that *Hispaine* and *Carthage* were

were to pay yearely stipendary tributes, not onely in money, but also horses, corne, nauies & armours, and to maintaine stipendary souldiers. And among all other conquered nations by them, they had in their cities and townes places called *Cripta*, for corne and prouisions for souldiers, but especially in *Egipt*, which was for their prouisions called the storehouse or barne of *Rome*. *Veget. lib. 3. cap. 3.* *Horreum Romanum.*

But now to the victories of *Dauid* againe, which after hee had raigned twentie yeares king quietly in *Ierusalem*, he lost two great battels, in the one he lost seuentie thousand, and in the other battell hee had welnigh lost both himselfe and his kingdome: in the first battell *Dauid* committed great faults in setting out his power, his glorie, his victories, and his greatnesse, and most ambitiously to commaund *Ioab* to number all *Israel* from *Berseba* euen vnto *Dan*, as though power, strength, and victorie came from him, and not from the Lord. Here *Dauid* consulted not with the iudgement of *Vrim* and *Thummim*, and therefore he lost the victory, and Sathan gaue him a buffet.

Dauid againe in the second battel was ouerthrowne by prouokemēt of the former enemie, not only to looke vpon the beauty of *Bethseba* from the roofe of his house, but also to send for her, and lie with her, and to hide the first wicked great fault, he committed a greater, he sent Letters to *Ioab* his captaine, to put *Vriah*, *Bethsebas* husband in the front of the battell to bee slaine: in this battell also *Dauid* did not call for the *Ephod*, nor asked counsell of the Lord, as he was wont to do, therefore Sathan gaue two such great buffets to *Dauid*, that he lost the field and two victories one after an other: of these buffets and stratagems *Paul* speakes, that he was buffetted of Sathan, least he should glory too much by reue- *The offences of Dauid.*

lation shewed vnto him. *Moses* also had a buffet of Sathan at the water of *Meribah*, for his incredulitie, that the Lord said vnto him, that hee should not enter into the land of *Canaan*, but dye in mount *Nebo*. *Iob* also had a buffet in the land of *Huz*. Sathan vseth many such stratagems, whereby hee giueth many such buffets.

If *Moses*, *Iob*, *Dauid*, *Paul*, and others, were thus buffeted by Sathan, who can thinke himselfe free from the stratagems of Sathan? wee must therefore watch, if wee will not bee deceiued, and wee must fight if we thinke to haue victorie, our battell is not against flesh and bloud, but against power and states of heauens, against the prince and ruler of darknesse, and against spirituall enenemies.

Ephes.6.

But the Prophet *Nathan* was sent to *Dauid*, to open vnto him the rewards of adultery and murther, & that the sword should not go from *Dauids* house, the banishment, the punishment and miserie that should fall vpon him for offending the Lord. First his sonne died gotten in adultery by *Bethseba*; the rauishment of his women by his owne sonne *Absolon*; the incest of his daughter *Thamar* by her brother *Ammon*; the murthering of *Dauids* eldest sonne *Ammon*, by his brother *Absolon*; and the rebellion of his sonne *Absolon* against his father the King.

The rewards of adultery and murther

The tragical ende which Dauid sawe on his childrē

Thus *Dauid* sawe the iust iudgement of the Lord, and the tragicall end of his children, for offending the Lord. Euen *Dauid* that subdued so many nations, that got so many victories, that fought with a beare, with a lyon, and with a gyant, and subdued them, is now subdued by a woman; had *Dauid* after these victories so much temperance and chastitie at the sight of *Bethseba*,

as

as hee had faith and courage at his combat with *Golias*; hee had conquered both alike; but the Lord puniſhed *Dauid* and his houſe. 2. *Reg.* 16.

The ſonne of *Emor* for that he violately abuſed *Dina Iacobs* daughter, her bretheren tooke at it ſuch a ſpite, that *Simeon* and *Leui*, *Iacobs* ſonnes, went and ſlew *Sichem* and his father *Emor*, and all the men within *Sichem*, and tooke *Dina* theyr ſiſter away with them. Thus the gadding abroad of *Dina* to *Sichem*, to ſee the manner and faſhion of the Sichemites, was the cauſe of the ouerthrowe of *Sichem* and the Sichemites. *Dina Iacobs daughter.* *Gen.* 34.

The going of the Sabine virgins to the feaſt of *Conſus*, to ſee playes in *Rome*, were rauiſhed and taken by the Romanes, to the number of ſix hundred, were the onely cauſe of the warres between the Sabines and the Romanes. *The Sabine virgins.*

In *Siloth* likewiſe on that day the feaſt of the Lorde was kept, the virgins of *Siloth* came abroad to daunce, to ſing, and to play, the Beniamites caught the maides of *Siloth*, to the number of 200. and brought them to the land of *Beniamin*. So the abuſe of one woman, the Leuites wife, by the Beniamite, coſt ſixtie foure thouſand mens liues and more, in *Iſrael*. *The virgins of Syloth.*

For by the taking away of *Viriahs* wife by *Dauid*, *Iſrael* was plagued with the death of ſeuentie thouſand men, and the taking away of *Menelaus* wife from *Greece*, coſt the liues of many millions of men, and the warres of tenne yeares betweene the Greekes and the Troians.

And for that the time of the taking away of *Vriahs* wife by *Dauid*, agreeth with the hiſtorie of the taking away

away of *Menelaus* wife by *Alexander*, otherwise called *Paris*.

After the death of *Dauid*, and *Salomon* his sonne, the kingdome of *Israel* was established vpon *Rehoboam Salomons* sonne, he forsooke the law of the Lord, and reiected his fathers wise and graue counsellors, and followed rash young mens counsell, and therefore the Lord raised *Shesak* king of *Egipt* against *Israel*, and he came with twelue hundred chariots, three score thousand horsemen, and his footemen were without number: for from *Egipt* came with him the Lybians, the Troglodites, and the Æthiopians, he tooke the strong cities of *Iudah* and *Ierusalem*, and all the treasures of the Lords house, and all the treasures of the kings house, and he carried away two hundred targets and three hundred shields of gold, which *Salomon* made, and returned to *Egipt* with a great spoile, because *Rehoboam* forsooke the Lord, and therefore was forsaken of the Lord. The temple that *Salomon* his father builded, was spoiled by the negligence of *Rehoboam*, *Salomons* sonne.

The sacking of Ierusalē and many cities of Iudah by Shesak.

2. Chron. cap. 12.

This was the first victorie that was had ouer *Ierusalem* by *Shesak* king of *Israel*: and here began the first battell of the ciuill warre betweene the kings of *Iudah*, and the kings of *Israel*: and such ciuill warre if you consider the slaughter betweene *Iudah* and *Israel*, and the continuance of their warres, you must needs confesse that in one battell betweene *Abiah* and *Ieroboam*, were more slaine of the Israelites, then among the Romanes in fortie yeares: to talke of the Romanes ciuill warres, which was fortie yeares betweene *Sylla* and *Marius*, betweene *Cæsar* and *Pompey*, and last betweene *Octauius* and *Marc. Antonius*: or the ciuill warres of the Greekes, called the Peloponesian warre, which endured seuen and twentie yeares,

The first battel of ciuill warres betweene Iudah and Israel.

yeares, it was nothing in reſpect of the murther and bloud betweene *Iudah* and *Iſrael*, for in the ciuill warres of the Romanes, hiſtories doo not record aboue the deaths of three hundred thouſand Romanes. Where in this battell, being the firſt ciuill battell betweene *Ieroboam* king of *Iſrael*, againſt *Abiah* king of *Iudah*, at what time was ſlaine in the field fiue hundred thouſand of king *Ieroboams* ſouldiers in one battell; which neither *Tamberlane* nor *Xerxes* (though they could match them in number, yet could they neuer match thē in ſlaughter.

500000. *Iſraelites ſlaine.*

2. *Paralip.* *cap.* 13.

For as the Romanes were full fiue hundred yeares in conquering the Sabines, the Latines, the Vients, the Fidenates, the Samnites, Tarentines, Hetruſcans & others, frō *Romulus* time to *Scypio Affrican*, before the Romanes could be Lords of *Italy*.

The like may bee ſpoken of the Iſraelites in conquequering the Moabites, Ammonites, Amalekites, Philiſtines, and others, from *Moſes* time vnto *Dauid*, welnigh fiue hundred yeares, and as the Romans held their Empire, ſo long a time as they were in winning of it frō *Scypio Affrican*, who conquered *Hanibal* and *Italy*, vnto the Emperor *Probus*, which was fiue hnndred years, at what time the whole Empire fell by degrees to decay.

So *Iſrael* as they ſubdued their enemies, from *Moſes* to *Dauid*, fiue hundred yeares, as you read before: ſo after *Dauid* by ciuill warres of *Iudah* and *Iſrael*, vnto *Zedechias* time, which was fiue hundred yeares, they loſt both the kingdomes *Iudah* and *Iſrael*; the one taken captiue by *Salmanaſſer* vnto *Niniuie*: the other by *Nabuchodonozer* vnto *Babilon*: ſo that now the land of *Iudah* called the land of milke and honey, is become Athiſme, ſubiect to Pagans & Infidels, which continued from *Abraham* the firſt father of the faith, vntill *Titus Veſpaſian*, two thou-

The compariſon of the Hebrewes with the Romanes.

The ſinne of Iſrael.

sand and odde yeares, and al through disobedience and contempt of their Lord and God.

Euen so the Romanes which were wont to be called lords of the world, whose Consuls at that time ruled and gouerned the most kingdomes of the world, are now left without King, Emperor, or Consull, and many cities in *Italy* at this day preferred before *Rome*, now gouerned by the Pope a Bishop, as *Ierusalem* is gouerned by the Turk an Infidel: so that in all things the Romanes and the Hebrews may be compared: for as the greatest enemie that euer *Rome* had, was *Italy*, and the dangerousest foes that the Romanes had were Italians: for the Gaules, the Cymbres, the Carthaginians, and the Affricans, vexed not the Romans as the Italians did, their own country men and next neighbors. So *Iudah* had no enemies but the house of *Israel*. So *Israel* had no enemies but *Iudah*, for *Ierusalem* could not away with *Samaria* for their two Idols, the one at *Dan*, the other in *Bethell*, so *Samaria* could not brooke *Ierusalem* for the great solemnitie of *Salomons* temple.

The enemy of Rome was Italy.

The enemy of Iudah was Israel.

CHAP. III.

The great battell betweene Abia *king of* Iudah, *and* Ieroboam *king of* Israel, *where* 500000. *were slaine on* Ieroboams *side. Of the victories of* Asa *and* Iosaphat *kings of* Iudah, *ouer* Zerah *king of* Æthiopia, *& ouer the Edomites, Ammonites, and Maobites.*

Abiahs oration in mount Zemaraim.

AS it seemed by the long oration which *Abiah* made to *Ieroboam* and his army vpon mount *Zemaraim*, before the battell ioyned together, to dissuade them from the battell, saying: that the Lord had giuen the kingdome ouer *Israel* to *Dauid*, and to his house, but *Ieroboam* contemned

contemned *Abiahs* counsel, and thought by his policie and subtill stratagem to haue ouercome the host of *Iudah*, but he himself was deceiued, to the losse of fiue hundred thousand of his souldiers, that his power and force failed, that he was not able during his life to preuaile against *Iudah*; for *Ieroboam* had gathered to encrease his army, all leaud, idle, and wicked vnthrifts, to fight this battell against *Rehoboam* the sonne of *Salomon*, like *Cinna* in *Rome*, that made open proclamation, that al bondmē, wicked doers, and banished men, should come to *Cinna* the Consul, & they should be restored to their former libertie & freedome, and thus *Cinna* gathered al the leaud and wicked men within all *Italy*: he then being Consul, taking part with *Cai. Marius*, against his other fellow Consull *Octauius*, which helde with *Sylla*, slaine at that time, & a number more of the citizens of *Rome*, but between *Sylla* and *Marius*, one reuenging vpon an other fomīng in their countries bloud, that all the streetes of *Rome* ranne of bloud. These two *Marius* and *Sylla* began the first Romane ciuil warres (as *Ieroboam* and *Rehoboam* did) and yet were they both compared to *Scypio Affrican*, for their victories to their countrey, though they were compared to *Hanibal* for the harm & hurt which they had done to their countrey.

2. Chron. 13.

Cinna.

The crueltie of Marius and Sylla in Rome.

Oros.

Had *Ieroboam* harkned to the counsell of *Abiah* king of *Iudah*, vpon mount *Zemaraim*, he had saued fiue hundred thousand Israelites which were slaine at the battel.

If the Beniamites had taken counsel of their bretheren the Israelites, and to yeeld vnto them the wicked mē that abused the Leuites wife, the whole tribe of *Beniamin* had not bin destroied. It was the ouerthrow of *Iudas Machabaus* by *Bacchides* at the battell of *Laisa*, for that he would not be perswaded by his friends to refraine the battell for that time.

Iudic. 20.

Good counsel not obeyed.

Had the Prophet *Ieremy* beene heard of *Zedechiah* and the princes of *Iudah*, *Zedechiah* had saued the liues of his owne children slaine in his sight, and had likewise saued his owne eyes in his head, which presently were pulled out, after he saw his chidren slaine, and himselfe caried captiue and blind vnto *Babilon*, *Ierusalem* destroyed, and the kingdome of *Iudah* subdued by *Nabuchodonozer*: so it may be said of *Saul* refusing the counsell of *Samuel*, and so of *Iosias* disobeying the counsell of *Necho*.

After the great victorie that *Iudah* had ouer *Israel*, by *Abiah* king of *Iudah*, his sonne *Asa* fought with *Zerah*, king of *Æthiopia*, an Infidel, who brought an host of ten hundred thousand men, & three hundred chariots from *Æthiope* to *Iudah*, and came to *Maresha* a citie of *Iudah*; & *Asa* the king of *Iudah* came with an army of fiue hundred and foure score thousand into the valley of *Zephatah*, and both the kings set the battel in a ray.

The great victorie of Asa king of Iudah ouer the Æthiopians.

But *Asa* began with praiers, & cryed vnto the Lord by praiers for ỳ victorie, putting no trust in his own power, or pollicie, neither fearing the strength of the multitude of his enemies, & so with full confidence in the Lord, he set vpō the Æthiopians, & the Lord smote them before *Asa* and before *Iudah*, that the Æthiopians fled, and the army of *Iudah* followed, and pursued them vnto *Gerer*, for the Lord had striken the Æthiopians with such fear, that there was no life in them, that the slaughter was exceeding great, & the spoyle exceeding much, of camels, sheepe, and cattell. And *Asa* after the victorie which he had giuen him by the Lord, returned to *Ierusalem*, and gaue the Lord thankes, who giueth all victories, so as all good kings and generals ought to pray to the Lord before they enter into battell, so ought they also to giue thankes after the battell, for their victories.

This

This victory was a requitall and a full reuenge vpon the Æthiopians, for the sacking and spoyling of *Ierusalem*, and of the great slaughter of the people by *Shesak* king of *Egipt*.

In like maner as *Abiah* beganne with prayers before he beganne to battell, so did king *Asa* his sonne follow his fathers rule and order in seeking helpe and aide at the Lords hand, which euery King, Generall, or Captaine should doo. So *Iosaphat Asas* sonne did when it was tolde him that the Moabites, Ammonites & Edomites came with an infinit number to fight against him, he set himselfe to seeke the Lord, and to aske counsell of him, and all *Iudah* with him prayed vnto the Lorde, to aide and strengthen him to fight the Lords battel, wherby hee got a maruellous victorie ouer his enemies, for before he went into the battell, *Iosaphat* caused a Psalme of thankesgiuing to the Lord to be sung before the men of armes, and so entred the battell, and the Lord laide ambushments and shewed such stratagems against *Ammon*, *Moab* and *Edom*, that euery one helped to destroy another, and the Lord turned euery mans sword to kill his fellow.

Good kings praied for victories.

The victorie of Iosaphat. 2. Chron. 20.

Where the Lorde leadeth the armie the victorie is soone gotten, so *Iosaphat* putting his whole trust & confidence in the Lord, slue all his enemies that none did escape, and the spoyle was such of golde, of siluer, and pretious Iewels, that they were three dayes in gathering and in carrying the spoyle away, and then they assembled together after the victorie by *Iosaphats* commaundement to giue the Lord thankes for the victory, and called the place where they got the victory *Berachab*, and they returned to *Ierusalem* with violls, harpes, and with trumpets.

Beracha.

These three battels of *Abiah*, *Asa*, and *Iosaphat*, were battells of the Lord, and as the Lord had done at that battell at *Michmash* to *Ionathan*, so the Lord did now at the battell at *Beracha* to *Iosaphat*, and so the Lord in all the battels of the good kings of *Iudah* and *Israel* shewed alwaies his diuine stratagems for the defence of *Ierusalem*, as in *Egipt* by *Moses* against *Pharao*, by *Elias* at the brooke *Kyson* against *Baals* prophets: by *Elizeus* at *Dothan*, against king *Benhadads* souldiers.

Gentiles. The Gentiles in like sort, commence no warre, enter no battell before they sing a song vnto their gods: as the Lacedemonians brought vp onely in warre from seuen yeares old, vsed before they went to the warres, to make solemne sacrifice to the Muses & to the goddesse *Feare*, with a song to *Castor* & *Pollux*. The Thrasians sing a song to their god *Mars*, and bragge much of *Mars* for that he was borne in *Thracia*.

Plut. in Licurgo.

Others made vowes when they went to any warres. As among the Romanes, their wiues, their children, and their friends, should make vowes, and cause the same to be written in tables, and to be set on that gate, through the which they went out of the citie to warre, that vpon their return home they might see and read their vowes and performe them.

Veget. lib. 1. cap. 6.

Three hundred Fabiãs. The three hundred Fabians, which were slaine at the battell at *Crimera*, the gate that they went through out of *Rome* then, was euer called after that *Porta Scelerata*. So did the Romains likewise call the field, where one of the Vestal virgins called *Minutia*, for her inceste & carnall fault, was buried in the field was called *Sceleratus Campus*, according to the Romain lawes made for the Vestal virgins that so offended.

Minutia. Oros. lib. 3. cap. 9.

We leaue the prophane marching of the Romanes and

and the Greekes, and we will returne to the marching of *Israel* vnder king *Asa* and king *Iosaphat* his sonne, who both by praiers obtained great victories, as all the Israelites preuailed more by praier then by fight. As by praier *Ioshua* made the Sun to stand stil ouer *Gibeon*, and the Moone ouer *Aialon*. By praier *Elias* made the cloudes to fall & raine. By praier *Moses* made his enemies to flie. *Elizeus* raised the dead to life. *Solomon* obtained wisdom. So long as the Lord taketh not away thy praying, so lõg he doth not take away his grace & mercy from thee, for a wicked man cannot pray well, and he that praieth wel cannot liue wickedly. And therfore praiers are compared to *Sampsons* haires, for as *Sampsons* strength laie in his haires, so our strength lieth in praiers.

Praiers both commended and also compared.

Esther praied to haue that to come to proud *Ammon*, which *Ammon* wished to haue done to *Mardochæus*, and the poore Iewes.

Esthers praiers.

Iudith praied at the striking, and the cutting off, of *Holofernes* head, which blasphemed the Lord, and wold preferre *Nabuchodonozer* before the God of *Israel*.

Iudiths praiers.

Susan praied vnto the Lord for her innocẽcy against the false Iudges at *Babilõ*, that accused her of incõtinency, and they were stoned to death by meanes of *Daniel*.

Susannas prayers.

We read also of *Iud. Machabæus*, a noble captaine of the Iewes, that he neuer entred into any battell before he praied, yet was hee in twelue set battels, and in euery one obtained victorie sauing at the last, at what time some write hee praied not, where hee was slaine in the field by *Bacchides*, and his people ouerthrowne.

Iud. Machabeus.

As you heard of good kings by praiers that wanne victories, so also shall you heare of wicked & Idolatrous kings, as *Achas* who caused an Idolatrous Altar to be made in *Iudah*, like the Altar at *Damascus*, and consecrated his sonne in fire, and offered him to *Moloch*. In

Achas.

In like sort the king of *Moab* supposing his Idol *Chemosh* to be angry with him, slue and sacrificed his eldest sonne, that should haue raigned next after him King, and offered him as a burnt offering to his God *Chemosh* vpon the walles of the Towne. As *Achab* and *Manasses* Kings of *Iudah* did sacrifice their children in the valley of *Hynnon* to *Moloch*: for *Achab* was one of the first kings that brought the name of *Baal* into *Israel*; and mainteined betweene him and his wife *Iezabel*, foure hundred and fiftie false prophets of *Baal*.

The Idolatry of Achas.

Achas had good king *Ezechias* to his sonne, but *Achas* the father walked not vprightly before the Lorde, as his sonne *Ezechias* did, but made moulten Images for *Baalim*, and burnt Incense in the valley of *Benhynnon*, sacrificed his sonnes and burnt them with fire, and offered them vnto his god *Moloch*, and sought helpe at the gods of *Damascus*, at *Chemosh* god of the Moabites, *Milcombe* god of the Ammonites, and other straunge gods: and therefore the Lord gaue him ouer, and deliuered him into the hands of the king of the Aramites, and he smote him, and slue a great number of his soldiers, & brought many prisoners of *Iudah* with him to *Damascus*.

Sixe score thousande slaine.

Againe, the Lord deliuered *Achas* into the hand of the king of *Israel Phakah*, and he slue in one day six score thousand in *Iudah*; and tooke two hundred thousand prisoners of women, sonnes & daughters, and brought them into *Samaria* with all the spoyle. The Edomites slue of them of *Iudah*, a great number, and carried many captiues away: Marke what mischiefe happeneth where an euil king doth raigne. The Philistines also inuaded the cities of *Iudah*, and tooke *Aialon* & *Gederith*, and other cities of *Iudah*, and thus were they vexed by the Aramites, Edomities, and Philistines, and by the

Iudah vexed by the Aramites, &c.

Israelites

Israelites being their owne nation; for that *Achas* king of *Iudah* forsooke the Lord, and sought helpe at strange gods, and not at the hands of the god of *Israel*.

After wicked *Achas*, the good king *Ezechias* his sonne succeeded, he was to commence a battell with *Senacherib*, who blasphemed the Lord, and threatned destruction to *Ierusalem*, but the Prophet *Esay* had instructed *Ezechiah*, that this was the Lords battell, & that he would be reuenged vpō the blasphemy of *Senacherib*, for proud *Ashur* challenged the Lord into the field to fight with him, saying, what god could take *Iudah* out of his hand? he numbred the kings and their gods which he and his fathers destroied, and with horrible blasphemy perswaded the king of *Iudah* not to trust to his god, but to yeeld vnto him; but the lord did put his hooke in his nosthrils, and his bridle in his lips, as the Lord had told *Ezechiah* the king, by *Esayas* the prophet, that *Senacherib* with all his army should not come to *Ierusalem*, nor shoote an arrow there, for the battel is mine saith the Lord. And hee sent his Angels that night which destroyed all the princes, all the captaines, and all the valiant men of *Ashur*, and all the whole army of *Senacherib*, to the number of an hundred, foure score and sixe thousand, without the drawing of one sword of *Iudah*, and *Senacherib* fled with tenne men with him, some thinke that *Nabuchodonozer* was one, but I thinke time will not so allow, for he was at that time but a very childe. But *Senacherib* fled to *Niniuie*, where he was slaine in the temple, praying before his Idoll *Nisroch*, whom he preferred before the liuing God, & that by his two sonnes (the iust iudgement of the Lord for his blasphemy) to be slaine, before his owne god, before whom he worshipped and prayed when he was slaine by his owne sonnes; and thus we

The blasphemy of Senacherib punished.

Chron. ca. 19.

Adramelec & Sharaser.

see in all iust battels whē we serue the Lord, & trust onely in him, that victories come not by man, but by ye Lord.

Iosaphat. *Iosaphat* a good king had *Ioram* an euil king to his son, a murtherer of his bretheren.

Ezechias. *Ezechias* a good king in *Ierusalem*, had *Manasses* to his sonne, a wicked Idolater, who filled all the streets of *Ierusalem* with bloud.

Iosias. *Iosias* a good godly king, had to his sonnes *Ioachas* and *Ioachim*, who were taken captiues by *Nabuchodonozer* into *Babilon*, for their transgressions and sins, at what time *Daniel* was taken captiue, and many other gentlemen of *Iudah*; euen *Ierusalem* whom the Lord had defended frō the sword of *Senacherib*, and from all the kings of *Egipt* and *Ashur*: yet when the sinnes of *Ierusalem* were ripe, it was deliuered into the hand of *Nabuchodonozer*, to be carried captiue into *Babilon*, as *Samaria* was to *Niniuie* by *Salmanasher*, one hundred thirtie and three years before *Iudahs* captiuitie.

2. *Reg. ca. 17.*

The Samaritan woman

After *Ashur* had taken the ten tribes of *Israel* away, he brought from *Bethel*, from *Cutha*, from *Anah*, and frō *Amath*, straunge people, and placed them in the cities of *Samaria*, in stead of the children of *Israel*, and of these people came the Samaritans, of whom mention is made often in the gospel, with whom the Iews would haue no societie, for so the woman spake to Christ at *Iacobs* well, that why he being a Iew, should aske water of a Samaritan.

Ieremy and Micha both striken & put in prison.

This time *Zedechiah* the king gaue no hearing to the Prophet *Ieremy*, who forewarned the king of their destruction to be at hand, for the which the Prophet was imprisoned, first by *Fashur* high bishop of the tēple, who smote *Ieremy* and put him in the stockes, strooke him as *Zedechiah* the false Prophet strook *Micha*, who was after

Iere. cap. 20.

com-

commaunded by *Achab* to be impriſoned as *Ieremy* the Prophet was, and by meanes of the nobles of *Iudah* to king *Zedechiah*. *Ieremy* was impriſoned in a dirtie dungeon, *Ieremy* notwithſtanding ſpared not to tell them, that they ſhould die an horrible death, and ſhould lie as dung vpon the earth, and no man to burie them; wherat they were ſo moued ſaying, let vs not regard his words, and let vs cut out his tongue. *Iere.* 18.

The citizens of *Anathot* commaunded *Ieremy* not to preach vnto them in the name of the Lord, & if thou do thou ſhalt die.

Ieremies ſpeech was performed to the ouerthrow of the whole kingdome of *Iudah*, neither could it be otherwiſe, conſidering they ſinned ſtill againſt the Lord, and the long ciuill warres betweene themſelues, which continued ſo long from *Ieroboams* time, who cauſed *Iſrael* firſt to ſinne, vnto the laſt king of *Iſrael*. *Iere.* 11.

Elias after he had deſtroied two captains one after another, with their 50. ſouldiers ſeuerally with fire frō heauen, & after he had ſubdued 450. of *Baals* Prophets, after all theſe great conqueſts, and many other ſuch, he feared ſo much one woman, that for very feare hee fled from place to place from her, & being wearie of his life, he lay vnder a Iuniper tree, wiſhing to die, and prayed to God that hee might die, complaining vnto the Lord that there was none left of the Prophets of the Lord but himſelfe, but hee was aunſwered by the the ſpirite of God, that there was ſeuen thouſand more in *Iſrael* that yet neuer once bended theer knees vnto *Baall*. *Elias.*

The like may bee ſpoken of *Ionas*, beeing like *Elias* wearie of his life, hee ſought meanes to forſake his Countrey, and to flye by ſea to other Countreys, *Ionas.*

but the sea could not brooke him, but deliuered him to be deuoured of a whale, and the whale could not keepe him, but was compelled to vomit him vp from the bottome of his belley to goe to preach to *Niniuie*, so that *Elias* would faine die vnder the Iuniper tree, and *Ionas* would willingly be throwne and drowned in the Sea, cleane contrary to the purpose and prouidence of the Lord.

Elias was weary of his life to see the Prophets of the Lord so destroyed, and *Ionas* to see his labour in preaching profit nothing, that he should be repured a false Prophet, the Lord not destroying the Citie after fortie daies according to his word, but sparing it in mercie as he did pittie the gourd in mercy.

4. *Reg.* After the Lord had giuen great victories to many of the kings of *Iudah*; to *Asa* ouer *Zerah* king of *Æthiope*; to *Iosaphat* ouer *Shesak* king of *Egipt*; to *Ezechiah* ouer *Senacherib*, yet *Iudah* still forsooke the Lord, though *Ieremy* tolde them from the mouth of the Lord their destruction, when they rather threatned then beleeued.

Ioseph. lib. 7. cap. 6.

But neither *Ioachim*, nor *Zedechias*, would neither heare, nor beleeue the Prophet, and therefore the Lord deliuered them both into *Nabuchodonozers* hands, the one was slaine in *Ierusalem*, and his body commaunded to be cast out of the citie, and to be left vnburied like an asse: the other *Nabucho.* tooke prisoner, and caused his owne children & all his chiefe friends to be slaine in his sight, and after hee sawe this tragicall sight with his eyes, *Nabuchodonozer* being then in *Rebla*, before whom *Zedechia* was brought, after he reprehended him for his periurie and trecherie, and accused him for his falsehood, caused his eyes to be put out, and so bound in a chaine and carried prisoner to *Babilon*, where hee lay

and

and dyed in priſon, being the laſt king of the line of *Dauid*, and the twentieth king after *Saul*.

There was a mightie king in *Damaſcus* ouer the Syrians called *Adad*, who after many great battels with *Dauid*, was ſubdued in a great battell at *Euphrates*. This *Adad* was ſo great for his great victories among the Syrians, that they named euery king after his name *Adad*, to the number of tenne, and the tenth king was that *Benhadad* which beſieged *Samaria* in the time of the Prophet *Elizeus*, whom this king *Adad* could no better fauour, then *Adad* his predeceſſor could fauour *Dauid*, or king *Achab* did *Elias*.

After this great victorie *Dauid* impoſed tributes vpon the Syrians, as he did before vpon the Idumeans, Moabites, and others, hee returned to *Ieruſalem*, dedicated and conſecrated as a trophey of his victorie, the armours and rich ſpoile of *Adad*, king of the Syrians, in *Ieruſalem* to the Lord. *Ioſeph. lib. 7. cap. 6.*

So the Philiſtines vſed the body of *Saul*, ſlaine in mount *Gilboa*, after they had ſent his head to the Land of the Philiſtines, and hanged his body on the wall of *Bethſhan*, they would be ſure to lay vp his Armour in the temple of their god *Aſhtaroth*, according to the cuſtomes and manners of the Gentiles: for they vſed to hang the armors and ſpoiles of their victories in their Temples to their Gods.

CHAP. IIII.

How Achab *though a wicked king had two great victories a-gainſt* Benhadad *king of* Syria, *who had* 32. *kings in his armies. Of diuers great blaſphemers puniſhed. Of the Idolatry of* Iſrael. *And of the prophecying againſt* Ieruſalem.

32. *Kings came with Benhadad againſt Achab.*

BEnhadad king of *Aram*, aſſembled an army againſt the Lorde, hauing two and thirtie kings, which were gouernours and rulers of prouinces, with horſes and chariots without number, came and fought againſt *Achab* king of *Iſrael*, a moſt wicked king. And yet the Lord ſeeking to winne this wicked king, as well by

1. *Reg.* 20. victories now, as by myracles before, ſent a Prophet to *Achab*; promiſing him ouer *Benhadad* king of *Aram* a great victorie. For the army of the Syrians were ſo many, that *Benhadad* ſent a Herald vnto *Achab*, commaunding him to deliuer vp to his hand *Samaria*, and all the cities of *Iſrael*, or elſe hee would come with ſuch an armie, that the duſt of *Samaria* ſhould not be inough for euery ſouldier a handfull; much like *Xerxes* king of *Perſia* for his vaunts and bragges, who doubted that the ſea *Helleſpont* had not roome ynough for his nauies, nor *Greece* had land inough for his armies, nor the aire wide inough for his ſhottes, but *Xerxes* was anſwered by *Demarathus* the Philoſopher, as *Benhadad* was by *Achab*:

Achabs words to Benhadad. Let him not brag that putteth on his harneſſe, as he that puts it off, but the king of *Syria* bragged as *Xerxes* did before he wan the victory, for the Lord gaue the victory to *Achab*, and ſuch a victory by ſlaughter, by chaſing, by taking of men, horſes and chariots, that the king of *Syria* fled,

fled and eſcaped narrowly with fewe horſemen that were his guard, and ſaid that the gods of *Iſrael* were the gods of the mountains, & therfore they ouercame vs, & chalenged a battel with *Iſrael* in the valleys, where they aſſured themſelues of victory; thus they blaſphemed the Lord in their furie, but to their loſſe & great ouerthrow.

The blaſphemy of *Rabſacis*, & of his maiſter *Senacherib* king of the Aſſirians, ſaying to king *Ezechiah*, let not thy god deceiue thee in whom thou hopeſt and putteſt thy truſt; was not he ſlaine praying before his god *Neſroch* in *Niniuie*, by his owne two ſonnes?

The blaſphemy of *Nabuchodonozer*, ſaying: What God is hee that is able to take you out of my hands? was not he puniſhed with the loſſe of his kingdome, and to liue among beaſts like a beaſt, and not like a king, vntil he acknowledged the Lord?

The blaſphemy of *Holofernus*, ſaying there was no god but his maiſter *Nabuchodonozer*, was not his head cut off by *Iudith* a womã, & put vpõ the wals of *Bethulia*? *Diuers great blaſphemers puniſhed.*

And likewiſe the blaſphemy of *Nicanor*, which ſaid: is there a God mightie in heauẽ that commands to keep the Sabboth day, and I am mightie on earth that commcommaunds the contrary? but his head, his hands, and his blaſphemous tongue were cut off, and hanged vpon the pinacles in the temple at *Ieruſalem*.

And ſo the blaſphemy of the Scribes and Phariſies, ſaying, that Chriſt the Lord did not caſt out diuels by his owne vertue, but by the power of Belzebub, but the Lord left not them vnpuniſhed.

The blaſphemy of *Benhadad*, ſaying, that the Lord was the God of the mountaines onely, not God of the valleys: was not he ſtrangled by *Hazael* his owne ſeruant in his owne houſe, and in his owne bed? 2. *Reg.* 8.

Yet

Yet the Syrians prepared such a number for the second battel, after they had escaped hardly from the first battell, that they filled all the countrie, and the children of *Israel* were like to little flockes of Kids in respect of their number: but the Lord sent his Prophet to *Achab*, saying: Because the Syrians haue said that the Lord is the God of the mountaines, and not God of the valleys, behold, this great multitude of men, and *Benhadad* the King himselfe, withal the two and thirtie Kings besides, will I deliuer to thine hand, and he shall know that I am the Lord as well of the valleys as of the mountaines.

The second victorie of Achab ouer Benhadad.

And so the Lorde brought it to passe, that in that battell an hundred thousand footemen were slaine of the Syrians, and seuen and twentie thousand that fled from the field to *Aphec* to saue themselues, were killed by the fall of a wall that crushed them to death, and *Benhadad* the King fled to the citie, from chamber, to chamber, and hid himselfe, according to the Prophets saying, vntill many of his chiefe Princes that escaped hardly from the battell, came with sackcloath about their loynes, and ropes about their neckes in token of submission, to entreate *Achab* king of *Israel* for the life of *Benhadad*, which he graunted, contrary to that which he was by the Lord commaunded for to do, as *Saul* did by *Agag* king of the Amalekites, so *Achab* did by *Benhadad*, but it was told *Achab* by the Prophet, that his life should goe for his life, and his people for his people.

The great victorie of Achab ouer Benhadad at Aphec.

This *Achab* a wicked and Idolatrous King had such two great victories for that the Lord alwayes would haue *Israel* to forsake their calfe in *Bethell*, and their Idolatry to *Baall* in *Samaria*, but sinne was written in the table of their hearts, and grauen vpon the edges of their Aultars, with a penne of Iron, and with an Adamant

The two great victories of Achab.

clawe

clawe ſaid the Prophet, that there was nothing among them more pretious then woods, thicke trees, groues, mountaines, hills and fields, for altars to ſerue their Idolatrous woodden goddes, ſo greatly they offended the Lord that he asked the Heathens, if any heard ſuch horrible things as his people had done, yea the Prieſts to whom the lawe was committed, the Prophets which wanted not the word of the Lorde, and the graue wiſe Senators. *Iere.* 17. *Iere.* 18. *The Idolatry of Iſrael.*

So that *Iſrael* would not be inſtructed, neither take warning by the Prophets, before the finall end and ſuddaine deſtruction of *Ieruſalem* by *Nabuchodonozer* king of *Babilon*, though the Lord commaunded the Prophet *Amos* to ſtrike the lintell of the doore, that the poſtes might ſhake, ſignifying the threatning of the Lorde againſt *Iſrael*. *Amos* 9.

So was *Ezechiel* commaunded to take a bricke and to purtray the citie of *Ieruſalem* vpon the bricke with a ſharpe knife, to ſignifie the deſtructiō of the people and of the citie; and the ſame ſelfe Prophet ſheweth the deſtruction of *Ieruſalem* by *Nabuchodonozer* king of *Babel*, by a parable of a ſeething potte, and the day was commaunded to be written by the Prophet. *Ieruſalem* the the valley of viſion, ſo named, becauſe of the Prophets which were alſo called ſeers. The Lorde ſaid that hee would bring ſuch a plague vpon *Ieruſalem*, that the eares of them that ſhould heare it ſhould glowe, for I wil ſend many fiſhers to take them, & many hunters to hunt thē from all mountaines and hilles, and out of the caues of ſtones ſaith the Lord. *Ezechi.* 24. *The valley of viſion.*

Yet though *Ieruſalem* was ſo ſeuerely propheſied by *Amos*, *Ezechiel*, and other Prophets, to be deſtroyed, yet they were comforted by the Prophet *Ieremy* againe, *Ieruſalem.* *Iere. cap.* 16.

that they should returne frō their captiuitie after seuentie yearcs, and rebuild *Ierusalem*.

Iere. 13. 33. And as by *Ieremy* by hiding of his leather girdle by the riuer *Perah*, as the Lord had cōmaunded him, signifying that by the rottēnes of the girdle *Ierusalē* should be rebuilded after seuentie yeares. And by the selfesame Prophet they were assured by his buying of the field *Anothot*, and by the hiding of his writing of possession thereof, in signes and tokens of their libertie againe, and that *Ierusalem* should be builded againe, and inhabited: this was but the second ouerthrow of *Ierusalem* by *Nabuchodonozer*.

Noah. This was like *Noah* that preached the destruction of the world by a deluge, before the deluge, and yet married a wife, much like to the Prophet *Ieremy* that preached the destruction of *Ierusalem*, and yet bought lands.

The Prophets vsed many of these signes as eye-witnesses to confirme their memory better, and to expect with more faith the words of the Prophets.

Iere. cap. 51. The Prophet *Ieremy* proceedeth forward to denounce the ouerthrow of those proud kingdomes, that reioyced much at the destructiō of *Ierusalem*, as *Egipt* and *Babilon*, and all the euill that should come vpon *Babilon*, *Ieremy* wrote it in a booke, & sent *Sheraiah* with his booke to read it, and when he had done reading, *Ieremy* commaunded him to binde a stone to the booke, and to cast it into the midst of the riuer *Euphrates*, and then to say, thus shall *Babilon* be cōfounded; thus the Prophets vsed besides their propheſies to adde some action to make the words the more to be remembred.

So also the Prophet *Ezechiel* propheſied against *Egipt*, and against their great cities, saying: The sword of the Lord shall come to *Memphis*, to *Pelusium*, and to *Alexandria*,

dria, I will ouerthrow *Memphis* saith the Lord, I will de- *Ezechiel.*
stroy *Pelusium* the strength of *Egipt*, and I will make a great slaughter of all the men in *Alexandria*.

For as *Babilon* was taken, *Maradach* ouerthrowne, and *Bel* cõfounded, so was the strength of *Egipt*, & the arme of *Pharao* destroyed without any recouery of their Empires againe, but so was not *Ierusalem*.

Nabuchodonozer in like sort as he ouerthrew *Ierusalem*, and made a conquest of the countrey, euen so his great citie of *Babilon* was caried by *Cyrus* away into *Persia*, within seuentie yeares after he tooke *Zedechiah* the last king of *Iudah* captiue in *Babilon*: so *Egipt* was taken by the Persians, and last by the Romanes.

But *Ierusalem* as you heard by *Ieremy*, should not bee so destroyed, but should be defended against all her enemies, and the Lord shall destroy all nations that come against *Ierusalem*, for the Lord hath deliuered *Israel* out of the fierie furnace of *Egipt*, and from all the stratagems of the Heathens. I will make the Princes of *Iudah* like *Zach.* 12.
coales of fire among the wood, and like a firebrand in the sheffe, and they shall deuour all people round about them, saith the Lord.

The foure hornes which *Zachary* saw, which scattered *Ierusalem*, *Iudah*, and *Israel*, but the Lord appoints *Zachary.*
Carpenters and Smiths, with mallets and hammers, to breake the hornes of those enemies, for *Iacob* the Patriarke prophesied that the scepter should not depart from *Iudah* vntill *Siloh* should come, so that after the destruction of *Ierusalẽ* vnder *Nabuchodonozer*, to the last destruction of the same vnder *Titus*, *Ierusalem* cõtinued her gouernment, according to the prophesie of *Iacob*, so that neither force, power, nor strrtagems could preuaile against *Ierusalem*.

CHAP. V.

Of Semiramis *stratagems in* India, *and of* Tomiris *in* Scithia. *Of the victories of* Alexander *the great. Of* Pyrrhus *warres in* Italy, *and of the ouerthrow of* Xerxes *armie in* Greece, *by* Leonidas *at* Thermopyles, *and by* Themistocles *at* Salamina.

THe stratagems which *Ierusalem* vsed in the battells of the Lord, were nothing like to the stratagemes of the great Monarchies and Polymarchies of the world, who reposed their trust in their dumbe Idolles and woodden gods, and in multitude of men and beastes, as *Semyramis* did, a woman of great fame and report in histories, willing to excell men in martiall actions, tooke her voyage into *India*, with such innumerable armies, that *Staurobates* king of *India* was so frighted with the report thereof, that he caused all his Elephants to be brought and to be set in the most shewe to terrifie the Assirians, that it made the Assirian armie more willing to returne backe, then to goe forwards.

Semyramis perceiuing that the Assirians were afrighted and amazed, at the sight of so many Elephants, and that the king did purposely set his Elephants in sight to amaze the Assirians, which was the order of the Indiãs to terrifie all Princes with the sight of their Elephants: she vsed this stratageme, caused 300. thousand great oxen to be slaine, and their skinnes to be stuffed & filled with heye, and to be framed in forme and fashion like Elephants: in euery one of these she put in a Camell, and a man vpon his backe, which she placed in the

Semyramis stratagem in India. Diod. sic. lib. 3. cap. 5.

forefront

forefront of the battell to terrifie the Indians, and their king *Staurobates*, for (as *Semyramis* thought) the Indians ſuppoſed that all the world could not bring more Elephants into the field then the Indians could.

After theſe fained elephants, ſhe placed ſuch an infinit number of camels behind the armie, that the ſight therof much terrified *Staurobates* & his army, that *Semyramis* by this ſtratagem got two great victories in *India*. But after theſe fained elephants were betraied by one of *Semyramis* Captaines taken in the warres, who by torture confeſſed the ſecrefie of *Semyramis* ſtratageme, that ſhe was glad to leaue *India*, and to returne to her Country.

Euen ſo *Tomyris* Queene of *Scythia*, to requite *Cyrus* ſtratageme, by a banquet which he made purpoſely to deceiue the Scythians, fained to flie for feare, and left his tents full of wine and good cheare, and ſodainly returning, found the Scythians banquetting and feaſting, and ſo charged with wine, that they were more readie to ſleep then to fight; whereby *Cyrus* ſlue *Sargapiſes Tomyris* ſonne, with two hundred thouſand Scythians. *The victory of Cyrus in Scythia.*

The like ſtratagem vſed the Lorde againſt the Aramites, when an Aſſe head was ſolde in *Samaria* for fiftie ſickles, that ſuch plentie was in *Samaria* as *Elizeus* ſaid before, that the Aramites left their Tents with all prouiſions, and fled without any ſhewe or likeneſſe to bee done againſt them, but this was a diuine ſtratagem by the Lord.

Tomyris after her great loſſe which ſhe had by *Cyrus* of her ſonne and her people, cauſed trenches, deepe ditches, and ſharpe ſtakes to be made ſecretly, and placed armed ſouldiers in the ſame, being in narrow & ſtraight places, diſſembling that ſhe was not able to giue a ſecõd *Tomyris ſtratagem againſt Cyrus.*

Tomyris Stratagem.

battell to *Cyrus*, but faigned her selfe to flie, and al her army with her, to draw the Persians after her, vntill shee brought thē vnto these trenches, ditches, & narrow places, where she had set in wait an innumerable multitude of armed Scythiās round about *Cyrus* & his army, which vpon the sudden fel vpon the Persians, & slew two hundred thousand of them, that there was not one left aliue to bring tidings vnto *Persia* of *Cyrus* death; & thus *Cyrus* the great king of *Persia* was ouerthrowne with all his army by *Tomyris* Queen of *Scythia*, a woman, with the like stratagem as he ouerthrew *Tomyris* before.

Ind. 16.

Sampson who ouerthrew 6000. of the Philistines at one time by ꝑ fall of a house, at an other time slew 1000. of them with a Iawe bone of an asse, who burned theyr rickes and their corne, destroyed their vines, & plagued them euery way. Yet this *Sampson* was taken, bound, his eyes pulled out, solde and deliuered to the Philistins his enemies, by a stratagem of a woman, *Dalyla* his wife.

Moses stratagem.

Moses being chosen general ouer the Egiptians against the *Æthiopians*, hearing by reports of the dangerous passage through the wilderneſſe frō *Egipt* vnto *Æthiope*, deuised a stratagem to passe through the wilderneſſe full of noisome serpēts, where *Moses* must needs passe through, he made certain chests of bull-rushes, & caried out of *Egipt* with him a number of the birds called *Ibes*, which bird to kill in *Egipt* was a capitall crime by law made, for that they were so beneficiall to *Egipt*, whose naturall hatred is such against serpents, that when serpents assaulted *Moses* in the wilderneſſe, he would let out his birds *Ibes* who assaulted them, chased them, & slew them, that *Moses* by this means passed safe thtough the wilderneſſe, to the wonder of both the Egiptians & Æthiopians, and therby had two victories ouer the Æthiopians.

Alexander the great, twelue hundred yeares after *Semyramis* taking his iourney with his Armye into

India, where, when his army ſawe ſo many Elephants ſet in battell raie, along vpon the riuer of *Ganges* ſide, it ſo amazed the Macedonian army, that they told *Alexander* that they came not to fight with beaſts but with mẽ, ſo fearfull at the ſight of the Elephants, that the Macedonians would goe no further: *Alexander* being of inuincible courage that nothing could feare him, without ſtratagems, but of meere magnanimitie, requeſted the Macedonians & the Perſians that were in his army, not to leaue him their king to ſuch ſhameſull reports, as the ſight of a few Elephants might terrifie *Alexander* the great, and his inuincible army.

The Argyraſpides his principall ſouldiers, hauing perſwaded the moſt part of the army to auoyd ſhame & infamy, and to ſtick to their captain *Alexander*, whoſe only requeſt was to haue them altogither at once to ſhoote at *Porus* King of *India*, which being perſwaded hardly thervnto, were forced for ſhame to perform the requeſt which *Alexander* ſought at their hands, which they performed, that ſo many ſhots lighted vpõ the king at once that he fell to the ground from his Elephant, and the Indians fled, ſuppoſing their king to haue bene ſlaine. *Alex. his victorie ouer king Porus.*

Thus *Alexander* got the firſt victory in *India*, made a great ſlaughter, tooke their king, being ſore wounded, & deliuered him to his generals & captains to cure: and *Porus* was ſubſtituted a king vnder *Alexander* in *India*.

Alexander had not ſuch a booty in *India* by taking king *Porus*, as he had by *Darius* in *Perſia*: the greateſt treaſure which *Alexander* brought from *India* were a fewe Elephants, which were not before *Alexanders* time ſeene in *Aſia*: *Alexander* had ſuch treaſure in *Suſa*, being but one citie in *Perſia*, that he found aboue 40. thouſand tallents of gold & ſiluer in the kings treaſury at *Suſa* vncoined: he found beſides, nine thouſand tallents of gold in *Dariks*, which were with *Darius* name ſtamped on it. *Diod. ſic. lib. 17.*

A-

The infinite treasure which Alexander found in Persia.

Alexander also found in *Persepolis* the chiefe citie of *Persia*, twelue hundred thousand talents of golde & siluer, which were from *Cyrus* time, ready alwaies kept for the warres, for the yearly reuenewes of *Persia* were kept in *Persepolis*.

It is written that *Alexander* the great founde such a maruellous treasure in *Persia*, that he loaded ten thousand Moyles, and three thousand Camels, with the gold and siluer of *Persia* onely, and the kings warderobes. At what time he was requested by one *Thais* a Curtizan of *Athens*, of singular beautie, that the great pallace of king *Xerxes* might be destroyed and burned, to reuenge the burning of *Athens*, and the iniuries which *Xerxes* did in *Greece*, that it might be said afterwards that a woman of *Athens*, requited the wrong which *Xerxes* did to *Athens*, with the burning and destroying of great king *Xerxes* pallace in *Persepolis*. Yet got *Alexander* more fame by the Elephants he brought out of *India* into *Asia*, by the ouerthrow of king *Porus*, then by all the wealth he had in *Persia* by subduing of *Darius*, for as Elephants were the only strength of the Indians against *Alexander* with his Macedonian and Persian army, and of the Affricans against *Scypio*, and others of the Romane armies.

Xerxes pallace burnt in Persepolis.

Elephants the onely strength of India.

So in *Asia* in many places Camels were their onely force in field. So *Mithridates* furnished his warres against *Lucullus* with Camels. So did *Antiochus* the great against *Scipio*. So also it is written of *Cræsus*, that the sight of his Camels was such, that the horses ouerthrew their ryders, that *Cræsus* wanne by his Camels great victorie.

Front. lib. 2. cap. 4.

All the Arabian kings vsed Camels in their warres, as the Indians & Affricans vsed Elephants, for Camels were as plentifull in *Arabia*, as Elephants were in *India*.

After

After *Alexander* the great, *Antigonus* vſed Elephants, after *Antigonus Pirrhus*, who grew ſo great a ſouldier after he had vanquiſhed *Demetrius* king *Antigonus* ſonne, that hee brought from *Epyre* to *Lucania* in *Italy* twentie Elephants, to fight with the Tarentines againſt the Romanes, at what time Elephants were firſt ſent in *Rome*, as I ſaid before: but in *Hanibals* time after *Affrica* was ſubdued by the Romanes, Affrican Elephants were as cõmon at *Rome* in a maner as horſes (though not ſo cruel in fight as the Indian Elephants were) yet ſeldome vſed by the Romanes in any of their warres, but rather vſed in triumphes.

Leauing theſe Elephants, & a litle to ſpeak of *Thais*, a Curtizã of *Athens*, who was no leſſe deſirous to become famous vpon ſome conqueſt ouer the Perſians, then was *Semyramis* Queene of *Babylon* ouer the Indians.

If the deſire of fame be thus in women found, how much more in men? and therfore *Scypio Affrican* would haue the picture of *Ennius* the Poet put vp in the Capitoll, for that *Ennius* wrote that while *Affrica* was ſubiect to the Romanes, and as long as the Romane Empire ſhould flouriſh, ſo long the name of *Scypio* ſhould flouriſh. *Plyni. lib. 7. cap. 30.*

Pompey the great gaue to *Theophenes* a whole citie becauſe hee wrote much of the name and fame of *Pompey*, and *Alexander* the great thought *Achilles* to be moſt happie, for that his warres and victories were aduanced by *Homer*, and the ſame *Alexander* (hearing *Anaxarchus* alledging a place of *Democritus* his maiſter, that there were many worlds) wept, for that hee had not wonne halfe a world; thus great men ſought euer to haue their name aduanced on earth. *Cic. pro Archia.*

Haniball being called from *Italy* into *Affrick*, after his

brother *Asdrubal* was slaine, to resist *Scipio Affrican* Generall ouer the Romane army at *Carthage*, *Hannibal* before he returned from *Italy*, caused tryumphant arches and pillers to be set vp to aduance his fame, in many places of *Italy*, in the which hee caused to be ingrauen his great victories, and the number of all the Senators, Cõsuls, Proconsuls, Prætors, Romane knights & captains, which he vanquished and slue at the foure great battels, *Tisinum*, *Trebeia*, *Thrasimen* and *Canne*, which were set in Greeke & Punike letters, for a memoriall of his being in *Italy*.

Hannibals trophies in Italy.

Pirrhus, after that he had giuen two ouerthrowes to the Romanes in the behalfe of the Tarentines, had the third ouerthrow himselfe, and such an ouerthrow, that of twentie Elephants which he brought with him from *Greece* to *Italy*, he brought none backe from *Italy* againe vnto *Greece*.

Yet *Pirrhus* caused an Epilogue of his victories and fame to be writtẽ & set vp in the temple of *Iupiter* at *Tarentum*, in these words; *Qui antehac inuicti fuere hos vici, victusq; sum ab ijsdem*, the stout Romanes which were by none before ouerthrowne, I ouerthrew, and was againe by the Romains ouerthrowne, but being blamed by his chiefe captaines that he confessed himselfe to be ouerthrowne, said; I so ouerthrew the Romanes, that I dare not answere them another battel, lest I should haue no more men come out of *Italy*, then I haue Elephants.

Oros. lib. 4. cap. 1.

The Romans stratagem against Pirrhus.

The Romanes in the warres against *Pirrhus* in *Italy*, were once or twise ouerthrowne by meanes of *Pirrhus* Elephants, but the Romaines thus annoyed in the first and second battel by the Elephants, inuented this stratagem, to fling downe bundels of broom-stalks or hemp, besmeared with pitch, tarre, and brimstone, being set on fire from the walles vpon the Elephants and the souldiers in the Turrets.

Oros. lib. 4. cap. 2.

Vpon

Vpon theſe Elephants were ſtrong Towers made of wood, vpō euery tower was 32. men placed that fought in them, beſides the Indians that ruled them, but by the foreſaid ſtratageme they were all ouerthrowne, ſauing foure which were brought to *Rome* from *Lucania*, to ſet forth *Curius* his tryumph, but in the time of *Hannibal* to prouoke theſe Elephants to fight, they vſed to ſhewe them the blood of grapes & mulberies. So did *Antiochus* in his warres againſt the Iewes.

Curius Dētat. his tryumphe.

1. Machab. 6

In *Italy*, betweene the Tarentines and the Lucans a great battell was appointed to be fought, in the which battel *Archidamus* king of *Lacedemonia*, taking part with the Tarentines was ſlain in the fieſd by the Lucanians.

Archidamus ſlaine in Italy

This *Archidamus* was the ſon of great *Ageſilaus*, he had gottē diuers victories in *Greece* his own country, & that victory eſpecially ouer the Arcadians called the teareles battell, and yet this king died in *Italy*, being called from *Greece* to aide the Tarentines.

Bellum ſine lachrimis.

So *Pirrhus* in the like, was almoſt taken by the Romanes, but he was driuen to forſake *Tarentum*, and glad to his loſſe to flie from the Romanes, though he was the moſt renowned warriour in the world at that time, and to ſay that the Romanes had their *Pirrhus*, as *Hannibal* ſaid after 17. yeares warres with the Romanes, that the Romanes had alſo their *Hannibal*, and that *Rome* could hardly be ſubdued but by Romanes, for both *Pirrhus* and after him *Hannibal*, found the Romanes to be an inuincible nation.

For after that *Cineas* *Pirrhus* Embaſſador had returned from *Rome*, being demaunded of *Pirrhus* of what ſtate the Romaines were in *Rome*, what rules, what lawes, and what kinde of gouernment the Romanes had.

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Oros. lib. 4. cap. 2.

Vpon

Vpon these Elephants were strong Towers made of wood, vpō euery tower was 32. men placed that fought in them, besides the Indians that ruled them, but by the foresaid stratageme they were all ouerthrowne, sauing foure which were brought to *Rome* from *Lucania*, to set forth *Curius* his tryumph, but in the time of *Hannibal* to prouoke these Elephants to fight, they vsed to shewe them the blood of grapes & mulberies. So did *Antiochus* in his warres against the Iewes.

Curius Dētat. his tryumphe.

1. Machab. 6

In *Italy*, betweene the Tarentines and the Lucans a great battell was appointed to be fought, in the which battel *Archidamus* king of *Lacedemonia*, taking part with the Tarentines was slain in the field by the Lucanians.

Archidamus slaine in Italy

This *Archidamus* was the son of great *Agesilaus*, he had gottē diuers victories in *Greece* his own country, & that victory especially ouer the Arcadians called the teareles battell, and yet this king died in *Italy*, being called from *Greece* to aide the Tarentines.

Bellum sine lacbrimis.

So *Pirrhus* in the like, was almost taken by the Romanes, but he was driuen to forsake *Tarentum*, and glad to his losse to flie from the Romanes, though he was the most renowned warriour in the world at that time, and to say that the Romanes had their *Pirrhus*, as *Hannibal* said after 17. yeares warres with the Romanes, that the Romanes had also their *Hannibal*, and that *Rome* could hardly be subdued but by Romanes, for both *Pirrhus* and after him *Hannibal*, found the Romanes to be an inuincible nation.

For after that *Cineas Pirrhus* Embassador had returned from *Rome*, being demaunded of *Pirrhus* of what state the Romaines were in *Rome*, what rules, what lawes, and what kinde of gouernment the Romanes had.

Cineas answered that the Senate of *Rome* appeared to him a counsell house of many Kings, and euery man seemed to him in *Rome* to be such as King *Pirrhus* was in *Epyre*.

Pirrhus speech of the Romanes.

At that time *Pirrhus* said to *Cineas*, were I king of *Rome*, or had I Romane souldiers, I should soone be an other *Alexander*. For *Pirrhus* was by *Hanibal* adiudged to be the second souldier at that time in the world after *Alexander*.

Pirrhus was a man so full of courage and valour, that when he was chalenged into a combat by a Generall of the Army, and though hee was wounded in the battell, yet bloudie as hee was, hee could not endure the challenge, but aunswered his challenger, and killed him.

Marc. Seruilius for priuate challenges in combats excelled all, who had bene a Consul, and had fought in his owne person 23. challenged combats of life and death, and slew as many as he fought withall.

Diuers kinds of combats.

For among the olde Romanes and the Grecians, (when two armies met together) they vsed to chalenge combats to saue bloud, betweene one and one, as *Marcellus* and *Britomarus*: betweene three and three, as the Horatians and Curatians, betweene three hundred and three hundred, as the Lacedemonians and the Argiues.

For at the great battell betweene *Marcellus* the Romane Consull, and *Britomarus* King of the Gaules, who challenged *Marcellus* to fight a combate betweene them both in the battell at *Chastidium* to spare bloud, and to yeeld the conquest where the victorie fell.

The combat being performed, and the king slaine by

Marcellus

Marcellus in the field, both the armies ioined their forces together, and fought it out, that foure score thousand were slaine of the Gaules, and their King, which honor happened to none of the Romans besides, but to *Romulus*, who killed *Acron* King of the Cæninians in the like combat, and also to *Cornel. Cossus*, who slew *Tolumnius* generall of the Thuscanes. *The battel of Chastidium.*

The Romanes were so ioyfull of this victorie of *Marcellus*, that they caused a massie cup of gold to bee made of the spoile, and to be sent to *Appollo Pythian* in *Delphos*.

So did *Xerxes* the great king of *Persia*, in his voyage against the Grecians, dranke a cup of wine to *Neptune*, and after his draught threw the cup into the middest of the sea, as a sacrifice to please *Neptune*, yet had not hee such good successe as *Romulus* and *Marcellus* had, for at that time *Xerxes* leuied so great an army into *Greece*, that fixe hundred thousand bushels of corne was daily spent in *Xerxes* Army, thinking to conquer all *Greece* with terrour and feare of such an Army, for that *Greece* at that time was busie in setting forth their Olympicall feast. He came to *Thermopyla*, where hee was met by *Leonidas* a noble Greeke, with fixe hundred Grecians, and was put to flight with the losse of twentie thousand Persians. 600000. *bushels of corne daily spẽt in Xerxes army.* *Herodot. li. 7.* *Cic. de finibus. 2.*

This was one of the most famous victories and rarest battels that euer the Grecians had ouer the Persians, though the battell at *Artemisium* and *Salamina*, by *Themistocles*, and the battell at *Marathon* by *Milciades*, were farre greater battailes, with such slaughters as *Xerxes* lost three hundred thousand Persians, yet none was fought with such a resolute courage, as noble *Leonidas* did to the last man at *Thermopyla*.

Front. lib. 4. cap. 5.

Such was the courage of *Leonidas*, that when it was tolde him, that the Army of the Persians were innumerable, and so many that they couered the Sunne as it were with a cloude with the multitude of theyr Archers, we shall fight the better said *Leonidas*, in the shadowe.

Xerxes Armie beeing ouerthrowne first by *Leonidas* at *Thermopyla*, and after by *Themistocles* at *Artemesium*, after much slaughter of the Persians, *Themistocles* souldiers thought to take away the bridge, to preuent those Persian souldiers, that sought by flight to escape through the bridge.

Themistocles stratagem.

But *Themistocles* forbad the contrary, saying, I had rather haue the Persians willing to depart out of *Greece*, then to force them desperately to fight in *Greece* against their wills: this time vsed *Themistocles* a subtill stratagem, he sent to *Xerxes* a secret messenger, and faigned himselfe to be *Xerxes* friend by the messenger, and tolde him what danger he was in, vnlesse he would make hast out of *Greece*.

Front. lib. 2. cap. 6.

Many vsed these kinde of stratagems, as *Cæsar* did against the Germains, and *Agesilaus* against the Thæbans, for it was one of *Pirrhus* precepts left to his souldiers in writing, not to resist the violence of the enemy, being desperately vrged to fight.

The like stratagem vsed *Lu. Martius*, Generall ouer the Romane army against the Affricans, hauing compassed round about the army of the Affricans, that eyther they must fight valiantly, or die. *Martius* knowing well that all men will fight desperately in extremities, commanded his souldiers to giue them way inough for passage, and to hide themselues out of sight, and presently to fall vpon them in their flight disordered, so that the

poore

poore Affricans being glad to flie, were miſerably ſlaine of the Romans, without any ſlaughter of the Romans.

Clau. Nero after he ouerthrew the Affrican army, and their generall *Aſdrabal*, comming to *Italy* to aide *Haniball* his brother, but being preuented, his army was ouerthrowne and ſlaine, and his head cut off and ſent to his brother *Haniball* on a pole for a preſent, which ſo daunted *Hanibals* courage and his army, that he had no longer liſt to ſtay in *Italy*, then *Xerxes* had to ſtay in *Greece*. *Front. lib. 2. cap. 9.*

So *Lu. Sylla* ſent the heads of *Marius* captaines which were ſlain in the field, vpon poles to diſcourage his enemies, being beſieged by *Syllas* captaines at *Præneſte*.

The very like did *Arminius* generall of the Germains, cauſed the heads of thoſe ſouldiers that he ſlew in the field, to be ſent & caſt in the trenches or rampiers of the enemies, ſtrange ſights, and ſtrange reports, doth much diſcourage the enemies: for *Q. Sertorius* ſtabd a ſouldier, for that he ſaid that *Herculeus* one of his great captaines was ſlaine in the field, leaſt hee ſhould diſcourage the ſouldiers: theſe are kind of ſtratagems which great captaines vſe, to terrifie the enemies, and to encourage their owne ſouldiers. *Diuers ſtratagems.*

So *Iugurth* ſaid that he killed *Cai, Marius* with his owne hand in the warres of *Numidia*. And *Ieuinus* ſaid, that he killed *Pirrhus* with his owne hand in the warres at *Tarentum*: but theſe were words to encourage their ſouldiers, but it fel out otherwiſe, that *Iugurth* was taken by *Marius*, and ſent to *Rome* priſoner from *Numidia*, and *Leuinus* the Conſul ouerthrowne by *Pirrhus* at the citie *Heraclea*, by the riuer *Cyris*.

CHAP.

CHAP. VI.

Of military discipline and reward of souldiers among diuers nations.

IN all nations military discipline was so taught, and martiall lawes so obserued, that if they deserued by theyr good seruice any preferment, though hee were but a meane souldier, hee should not loose the honour and dignitie of his aduancement, to rise by degrees from the lowest souldier vnto the highest captaine, and so in like sort by faults and offences committed, they should be disgraded and casseerd from their gouernment and regiment, and bee punished further by the lawes military for them therin appointed, which I will intreat of, when I come to speake of euery seuerall country, of their warres, battels, and victories, then you shall finde the seuerall military discipline agreeable to the skilfulnesse of the captaine, the greatnesse of the victory, and the nature of the place.

The originall of military discipline frõ the Hebrues.

It should seem that all nations of the world had their first instruction from the Hebrewes, as well their military discipline, as martiall lawes, for the Lord commanded *Moses* first in the wildernes to muster the people frõ twentie yeares vpwards, and likewise *Moses* commaunded *Ioshuah* to muster the Hebrewes to fight against the Moabites, for that the Moabites denied them passage through their countrey into the land of *Canaan*.

Among the Persians imitating the Hebrewes, their youthes from twentie to fiftie should be brought vp in warres, and no longer by the Persian lawe might they

continue

continue in warres, but had their maintenance and preferment after to liue at rest, & to teach the yong youthes of *Persia* military discipline, hauing after their long seruice golden girdles giuen them by the king, to shewe their good seruice to their countrey, and their credite with the king of *Persia*.

Golden girdles giuen by the Hebrues and by the Persians to their souldiers as rewards of seruice.

The like lawe among the Scythians was duly obserued and carefully examined, that no souldier past fiftie sixe yeares old should be chosen a fit souldier for the warres, though both in *Persia* and in *Scythia*, two nations euer in warres one with the other, their captaines and officers were men of knowledge, counsell & authoritie, to instruct the army by whom they should be gouerned.

The order and lawe of the Scythians.

So also the later Romanes being Polymarchies, and camp-maisters of the world, hauing brought all kingdomes & countries vnder their gouernment, were not ignorant of all forraine, externall martiall lawes, and military discipline, but followed the Persians and the Scythians in instructing of their soldiers, making choise of the fittest, and yongest men, from twentie to fiftie, to serue the common-wealth. Though *Camillus* in his warres against the Latines and the Volscians, and *Alexander* the great in his warres against the Grecians and the Persians made choyce of skilfull and olde souldiers, which were brought vp in warres before with *Philip* of *Macedon* his father, to be in his Campe. So likewise did *Cæsar* honour much his old souldiers.

Old souldiers of Alexander and Cæsar much esteemed.

In later time the kings of *Syria* vsed to send collers of gold, robes of purple, and to be called the kings friends, to the chiefe captaines of the Iewes, so the Iewes were wont to send to the Romanes, and to the Lacedemonians, targets & crownes of gold to be in league & fauour with

Collers of gold, &c.

with the Romains, so that all nations sought fauour and friendship at the Romanes. So the Carthagineans sent to the Romans gifts & rewards for captains & generals.

The Romane souldiers that were of courage, and knowne as Prætorian, legionarie or manupular souldiers, were rewarded with such gifts and presents, as they were in all countries preferred and aduanced from one office to another, esteemed & extolled, with sũdry kinds of gifts & rewards, as crownes & garlands, some crowns made of Lawrell, some made of mirtle, some of Popley, some of Oliue, and some of Pine, some made of Oaken boughes, for those that had saued cities or citizens.

Crownes and garlands of the Romains.

Suet. in vita Caligulæ.

There were in the later time of the Emperours, new kinds of crownes inuented, by the Emperour *Caligula*, made, some like the Sunne, others like the starres, called *Exploratoriæ coronæ*, Tribunes and great Captaines had bracelets and golden ringes.

The Romains wanted no varietie of crownes & garlands, beside mony, lands, and other gifts. Besides there were certain speciall crownes & garlands called *Murales coronæ*, made like the walls of a citie, for those that scaled walles, as *Cicinnanus*; for others that besieged fortes, as *Corilianus*, crowns were made of green grasse, called *Coronæ graminea*: for those that saued cities, or by sea fight, crowns made like a ship, called *Coronæ nauales* wer giuẽ, as to *Lu. Varro*, by *Pompey* the great, in his warres against the Pyrates. Such crownes & rewards were chiefly by the generall appointed by the law of armes, to be giuen to such souldiers that had either scaled walles, besieged forts, saued cities, or by sea fight. For euen as the Consuls & Generals might claime a tryumph by their victories, so might the Collonels, Captains, and gallant souldiers, claime their garlãds, & military rewards for them for their seruice apointed. It was lawful for any Roman knight

Murales corona.

Aulus Gell. lib. 5. cap. 6.

knight to come with his horse in his hãd before the Cẽsors of *Rome*, declaring euery captaine vnder whõ he serued, what countries he had bin in, and hauing declared an account of his victtories and seruice, requesting to be dispenst with for going any lõger to the wars, according to the custome of the knights of *Rome*, he might with licence of the Censors take his ease according to the law. *The custome of the knights of Rome.*

So *Lucullus* gaue ouer after he had gotten many victories & triumphs, and much enriched *Rome* & himself, tooke his rest & quietnesse according to the lawe of the Romans, though after he was in scoffe called by *Pompey* the great, the Romain *Xerxes*, for his great fare, and idle life in *Rome*, yet he escaped thereby the tragicall ende of *Pompey*, whom *Lucullus* called the great *Agamemnon*, to requite the name of *Xerxes* by *Pompey* giuẽ vnto him, he also escaped the tragical end of *Cæsar*, who wold not take his rest before he became *Perpetuus Dictator*, to be slaine in the Senate. So also of *Crassus*, who could not stay in *Rome* being the wealthiest man in *Rome*, and thought no man wealthy, but hee that could keepe an army of his owne charge, but would goe seek for more wealth into *Asia*, to be slain in *Parthia*, & to haue gold melted in his mouth, being dead among the Parthians in reproach of his auarice, as *Cyrus* had his head bathed in blood in *Scithia*, in reproach of his tiranny. *Xerxes Romanus.*

Had *Scipio* when he had ioyned *Numantia* vnto *Carthage*, and vanquished *Hanibal*, followed *Lucullus* in taking his ease, after his great victories. Had *Cicero* himselfe after he had quenched *Catelines* cõspiracy, quieted himselfe, no doubt his head had not bin brought by *Popilius* to *Mar. Antonius*. Had *M. Crassus* bene not moued with the sight of *Lucullus* triumph, staied in *Rome*, & takẽ his rest as *Lucullus* did, his head had not bin sent to *Herodes* by *Surena*. But I wil return to military rewards of the Persians, among whom diuers military gifts were appointed for souldiers. *Foresight in great wisedome.*

The king gaue them a golden girdle, and rings of gold that had either by pollicie or manhood gained fame by ſeruice, whereby they were knowne to be in the kings fauour, and therfore to be accepted and reputed among the Perſians as gallant ſouldiers, in any prouince of the Perſians.

Vlpian. de infamia militum.

Among the Romanes and the old Gaules, as among the Perſians, the greateſt honour that they could giue their ſouldier, was to giue them girdles, and the greateſt infamy and diſhonour that might be, was to looſe their girdles from them, which was as great a diſhonour, as to take their ſpeares out of their hands, or their horſe from vnder them.

2. Reg. 18.

The Kings of *Perſia* herein followed the Hebrewes, for in the time of *Abſolon* in his warres againſt his father in the wood of *Ephraim*, where he hanged by the haire of his head between two oakes, at what time *Ioab* would haue giuen the meſſenger that brought theſe tidings, tenne ſickles of ſiluer and a ſouldiers girdle, if hee had killed *Abſolon*; and therefore girdles were giuen to ſouldiers among the Hebrews, in the time of the kings of *Iſrael*, before the kings of *Perſia*.

In Dauids time girdles giuen to ſouldiers.

Among the Hebrewes before the time of the kings, after they came to the land of *Canaan* from *Egipt*, the ſouldiers had lands, townes, cities, countreys, and what ſpoile ſoeuer they gained by the ſword, for all that they wonne in the land of *Canaan*, and other countreys, was equally diuided between the Hebrew ſoudiers and the twelue tribes.

The honor of the ſouldiers Argiraſpides in Aſia.

The Kings of *Aſia* ſo eſteemed the olde and chiefe ſouldiers of *Alexander* the great, called *Argyraſpides*, that they ſate in counſell with the kings of *Aſia*, as Iudges ouer other ſouldiers, to direct and inſtruct them in military

tary discipline, and after if occasion required, to correct them for military faults, and martiall offences, hauing their allowance out of the kings treasury: for these captaines after the death of *Alexander* the great, contemned to serue vnder *Antigonus*, *Seleucus*, *Demetrius*, or *Lysimachus*, which during the time of *Alexander*, were named but *Argyraspides* themselues.

The allowãce of the kings of Egipt to their souldiers Calasiries

In *Egipt* the chiefe and auntient souldiers called *Calasiries*, had after good seruice done, besides their martiall allowance, a certaine proportion of bread and flesh, and a measure of wine, by the king appointed in seuerall cities and garrisons of warre in *Egipt*, to instruct the Egiptian youthes in martiall affaires.

The Æthiopians.

Euen so the Æthiopian kings, imitating the manner of the Egiptians, obserued the like law, their old & chief souldiers being bruised and broken in the warres, called *Hermothibij*, with a certaine proportion of allowance of bread and flesh.

The Iudges Amphictions consulted of the publike warres in Greece.

The Grecians very carefull to maintaine their good souldiers, they met together at the temple of *Neptune* in *Isthmos*, and there the Iudges of *Greece*, called *Amphictions* did consult, & with iudgement discerne, & throughly examine the deserts and seruice of euery well deserued souldier, with such rewards & gifts as were appointed for them accordingly by martiall law. The *Amphictions* as you heard, were wont twise a yeare, in March and September to meete, the one in *Isthmos*, the other in *Trozæna*, where in the one seuen cities appeared, and in the other twelue, to consult of martiall causes.

The Scythians law for souldiers.

So that it was not lawfull among the barbarous Scythians, that any souldier should claime or challenge any martiall reward by the law of *Scythia*, vnlesse hee had brought an enemies head slaine by himselfe in the field,

vpon his ſpeare vnto the campe, and preſented it before his captaine, he might not be partaker of any bootie or pray among other ſouldiers, without ſome exploit done worthy of it.

CHAP. VII.

Of prouiſions and maintenance of ſouldiers. Of the honourable burials of them that were ſlaine in the field, and of diuers Monuments.

The Law of Solon for ſouldiers.

AMong all Nations of the world, the greateſt care they had was to prouide meanes to maintaine ſouldiers, that *Solon* made a lawe in *Athens*, that the rewards due vnto thoſe valiant ſouldiers that died in the warres, ſhould bee diſtributed vnto their children, being aliue, and thoſe gallant Captaines that died in the field, ſhould be honourably buried, with pillars and arches ſet vpon their graues, and their names written vpō them in *Ceramicus* and ſuch other places.

120. knights buried in the field Adraſteis by Alex.

This law of *Solon* was reuiued two hundred and three ſcore yeares after by *Alexander* the great, who ſo much honoured and aduanced the worthineſſe of martiall men, that he cauſed to be buried in the field *Adraſteis*, one hundred and twentie knights, that died valiantly in the field, and cauſed ſtrong arches, and pillars of marble to be made ouer their graues, with their ſtatues and Images, and their names written vpon them, with their due commendation as an honourable monument of their perpetuall fame.

Licurgus lawe was, that no dead man ſhould put his name

name in brasse, in Iuorie, or otherwise vpon his Tombe, vnlesse hee had bene slaine in the field like a valiant souldier, fighting for his countrey. *Alex. Neapolit. lib. 6. cap. 4.*

These Funerall monuments were vsed long time before the Greekes among the Hebrewes, who vsed to set vp pillars and monuments on the graues of the dead, the auntient Fathers did it to testifie the hope they had of the resurrection, not as the Gentiles did it, for pompe and pride of their triumphes and victories, but as monuments and vertuous visions.

Iacob after his vision had in his dreame, tooke the stone that he had laid vnder his head, set it vp, and made a pillar of stones in that place, and after hee had annointed the same with oyle, which was the first annointing wee read of in scripture, hee named it *Bethel*, which was *Luz* before, which name continued vntill *Ieroboams* time, 784. yeares, at what time *Ieroboam* erected a golden calfe to be worshipped, and therfore was named *Bethauen*, as mount *Olyuet*, for that it was full of Images, Idolls, and Aultars in the time of the Kings of *Iudah*, was named the mount of corruption. *Bethel the house of God.* *Gen. 25.* *Bethauē the house of iniquitie.* *Osee. 10.*

After this, *Iacob* when his wife *Rachel* dyed at the birth of her sonne whom she named *Benoni*, which *Iacob* after his wiues death called *Beniamin*, on whose graue hee pitched vp a pillar of stones, as *Ioshua* had the picture of the Sunne on his graue. *Monuments of vertuous men.*

So *Samuel* tooke a stone and pitched it betweene *Mazphah* and *Sene*, and called the name thereof the stone of help, as a marke and a trophey of victory which the Israelites had ouer the Philistines. Yet *Absolon* following the Gentiles, of very pompe and pride reared vp a pillar, saying: I haue no male childe, and therefore *The stone of helpe.* *2. Reg. 18.*

fore I will pitch vp a pillar as a monument to haue my name in remembrance, and he called it after his owne name *Absolons* pillar, to haue his name great.

Ceramicus in Athens.

There was euer care in former age of holy mens burials, long before *Ceramicus* in *Athens*, or the field of *Mars* in *Rome*, these places were appointed, where Greek and Romane captaines were buried with their pompe and pride together.

Mars field in Rome.

Abraham the Patriarke had care for the buriall of the faithfull, and bought a field therefore in *Hebron* for the burial of him, his wife *Sarah*, his children, and posteritie.

Abraham bought a field for his buriall.

So *Iacob* did commaund his sonne *Ioseph* to bring his body from *Egipt* to *Hebron*. The like charge gaue *Ioseph* to his children when he died.

We read of certain kings of the Gentiles, who had such care of their buriall, as *Menedes* king of *Egipt*, imitating *Abraham*, appointed a place of burial for himselfe & the kings of *Egipt* that lineally succeeded him, of his name and stocke, which continued the raigne of 17. kings successiuely after king *Menedes*.

The care of burials of the Gentiles.

In like manner *Perdica* king of *Macedonia*, shewed to his sonne *Argæus* a place, where he himselfe and his posteritie after him should be buried, for he was instructed by an Oracle, that as long as they buried the kings of *Macedonia* in that place, the kings should continue in one stocke and family, which continued three hundred and three score yeares, vntill the time of *Alexander* the great, who died in *Babilon* out of *Macedonia*, and was buried in *Alexandria* in *Egipt*.

This much I wrote to proue the Hebrewes to be fathers of all antiquities, and now to *Athens*, and to theyr souldiers, where with such care they were looked vnto after

after any victory that their haires should be curled, and trimmed vp with siluer fillets, others were crowned with a knot like the rowle that women weare on theyr heads, others were decked with garlands of mirtle. In this the Athenians seemed equall to the Romanes, that they brought all the Images and statues of their gods, and all the whole state of *Athens* with such solemnitie & pomp, came crowned with Oliues, Mirtle, and Iuye, to meet the cõqueror at their gates with the song of *Paana*, at what time the Orators & Poets contended vpon theaters to excell one an other in the praise of the conqueror and his captains, as they did of *Demetrius*, and others.

The honor of the Athenias to their generals for victories.

For amõg the Grecians diuers places of exercise were appointed for Orators & Poets, as at *Theseus* graue, & at *Helicon*, where some in Comedies & some in Tragedies, contended for victories, where *Sophocles* was iudged to bee victor in his Tragedies ouer *Æschylus*, for the which he was rewarded with a Bucke Goate.

Againe in the second games and playes the Poets met in the Citie of *Elis*, where *Menander* was ouerthrowne by *Philomene* in the contention of Comedies, for the which *Philomene* had in reward a Bull.

So *Theopompus*, *Isocrates* scholler, had the garland giuen him by consent of all the Iudges.

Hesiodus in verses cõtended with *Homer*, & had at that time onely the garland giuen him, for the victory therof *Hesiodus* wrote an Epigram vpon a pillar, in memorie of his victorie ouer *Homer* in *Helicon*.

Among all these Poets & Orators, there was one woman called *Corinna*, so excellent in verse, that shee was named *Musca Lirica*, and contended with *Pindarus* the Poet in *Thæbes* in verses, & had 5. seueral victories, for the which victories she was 5. times crowned with garlãds.

Alex. Neapolit. genial. lib. 6. cap. 19.

And because *Corinna* shall not be alone without fellows, *Arete*, *Aristippus* the Philosophers daughter, shalbe the second, who after her fathers death ruled and gouerned *Aristippus* schollers, & read philosophie in *Athens*.

Cic. de natura. deoz. li. 1.

So *Leontium* as a third fellow, though light, yet so learned, that she durst write & that in Atticall phrase against that great Philosopher *Theophrastus*.

Agamemnon Generall of all *Greece* in the warres of *Troy*, so rewarded *Aiax* for a combat that he fought with *Hector* hand to hand, with the sacrificing of an oxe with gilt hornes, and rewarded *Achilles* for that he killed *Hector* in the field, with tenne talents of gold, twelue horses, and seuen faire women of *Lesbia*, that was the olde custome and manner of auntient time in that countrey to reward such champions.

Alex. Neapolit.

Achilles.

B

So *Themistocles* was crowned with a crowne of the sacred Oliue tree, and gratified with a rich triumphant chariot by the Lacedemonias, for the deliuery of *Greece* at the battell of *Marathon*, from the inuasion of the Persians.

Themistocles honoured of the Grecians.

Horatius Cocles had a statue of marble to him erected in the pallace of common meetings, for that hee resisted the army of the Hetruscans, being but himselfe, standing on a bridge of wood ouer *Tiber*.

The reward of souldiers among the Scythians was, to drinke out of the Kings cup, as oft as they had brought an enemies head to the campe, and might by the law of *Scythia* make claime to drinke of the kings cup, as oft as any souldier slew an enemy in the field, and brought his head to his captaines tent.

The maner of the Scythians to honor good souldiers in the field.

It was the maner and custome among the Scythians, that the kings cup should be carried vp & downe in the field to honor those noble captaines that had wel deserued by seruice to drink out of it.

So

So among the Indians the souldier that had brought the head of an enemy to his captain, should haue for his reward, a black horse, & a blacke bull, which colour was farre more esteemed in *India* then any colour else.

CHAP. VIII.

Of triumphes, tropheys, and victories, and of military lawes, and aduancing of souldiers.

NO victorie was gotten in *Rome*, without feasts, sacrifices, and triumphes made, to annimate the generalls, captaines, and souldiers, valiantly to stand in the face of their enemies. For *Pompey* the great in his three triumphes ouer *Affrica*, *Asia*, and *Europe*, carried captiue three hundred, thirtie, and nine kings, kings children, princes, peeres, and noble men, brought as prisoners and pledges with him to *Rome*. In this *Pompey* was compared by *Plutarch* to *Alexander* the great, for his triumphes ouer three quarters and parts of the world. *The 3. triumphs of Pompey.*

Others brought in their triumphs withall pomp and solemnitie, crowned with Lawrell and with Oliue garlands, the formes, likenesses, and pictures of mountains, hills, woods, cities, townes, and riuers, scituated in those regions whom they conquered.

Lu. Cornel. Scypio, after he had put *Antiochus* the great to flight, he carried into *Rome* in his triumphe, the likenesse & form of an hundred and thirtie cities & townes which he conquered in *Asia*, and therefore was surnamed *Asiaticus*. *The triumphe of Scypio Asiaticus.*

Luc. Sylla in like manner carried in his triumphe all the Cities of *Greece*, which were set out very liuely *The triumphe of Lu. Sylla.*

in large enſignes, and painted brauely in banners and flags.

So did *Marcellus* carrie the citie of *Syracuſa* in his triumph ſet out on long tables.

Cæſars triumph.

So did *Cæſar* carrie the likeneſſe and forme of the riuer *Nilus*, and the riuer of *Rien* in long tables painted, with the picture of *Scypio* and *Cato*.

The noble triumph of Pau. Æmilius.

Pau. Æmilius triumphed ouer *Perſius* king of *Macedonia*, and his children, whom hee conquered, and brought them captiues and priſoners into *Rome*. In this triumph *Æmilius* brought all the olde auntient monuments of the Kings of *Macedonia*, and the greatneſſe of *Alexanders* Empire, which was brought by *Alexander* from *Perſia* to *Macedonia*, was troden vnder foote in one or two victories, and the Empire carried by *Æmilius*, from *Macedonia* to *Rome*.

In this triumph of *Pau. Æmilius*, the rich armours of all the Macedonian and Illyrian kings, then al the plate, cubbords, and Iewels of the auntient kings of *Macedonia*, were carried in charriots, after followed foure hundred princely crownes of golde, which the cities of *Greece* ſent to honour *Æmilius* victorie, and to beautifie his triumph, in the which triumph ſuch wealth and treaſure was brought to *Rome* by *Pau. Æmilius*, as farre exceeded the triumph of *Scypio Aſiaticus*, who carried in his triumphes the pictures of Townes and Cities of *Aſia* painted in tables, or the triumphes of *Cæſar*, who brought but the likeneſſe of hilles, mountains, and riuers: or of *Pompey* the great, who brought in his ſeuerall triumphes 339. kings, kings children, princes, peeres & noblemen, yet none of theſe were equall to *Pau. Æmilius*, in reſpect of the wealth he brought in one triumph to *Rome*, who brought all the treaſure & wealth of two king-

kingdomes, *Macedonia* and *Illyria*, not in shewe, but in substance.

Others brought in their tryumphes, the Images and statues of the kings which were slaine, or otherwise died before they could bee taken captiues, as *Lucullus* brought the statue or picture of *Mithridates*, set out and painted very liuely in ensignes.

Scipio carried in his tryumphe at *Carthage*, the Image of *Asdrubal*, *Hannibals* brother. *The Image of Asdrubal.*

So *Augustus Cæsar* brought the Image of *Cleopatra* to *Rome* in his tryumphe, after shee slue her selfe to beare company with her friend *Mar. Antonius*. *The Image of Cleopatra.*

Others brought in their tryumphes kings aliue, as *Iul. Cæsar* brought king *Iuba* and his sonne with all their treasures of *Mauritania*, in great tryumphe and pompe into *Rome*. *Iuba brought in tryumph to Rome.*

Marius brought in his tryumphe *Iugurth*, with all spoyles and wealth of *Numidia*, with all the solemnitie that could be. *Iugurth.*

Yet in the infancie of *Rome*, before *Rome* grew to any greatnesse, the first kings tryumphed on foote into the citie, as *Romulus*, who though he tryumphed ouer king *Acron* whom hee slue in a combat challenged, yet he being a king carried vpō his shoulders the rich spoyls of the same king, being set in order vpon a young green bough of an oake, as trophies of tryumphes, without either horse, coach, Elephant, or braue shewes, and yet his tryumphe was for two kingdomes. *The combats of Romulus Cornel. Cossus and Marcellus.*

So did *Corneli. Cossus*, who slue fighting in the field hand to hand, *Tolumnus* Generall of the Thuscans.

And so did *Marcellus*, who likewise slue with his owne hand *Britomarus*, king of the old Gaules, before they were called Frenchmen, this honour happened to

none of the Romaines beſides, but to theſe three, for *Rome* yet was ſcant heard of out of *Italy*.

Vechoris king of *Egipt*, by *Herodot* called *Seſoſtris*, for examples ſake of courage & fortitude of ſouldiers, and to kindle their mindes to attempt great exploits in wars, hee vſed when hee had ouerthrowne a valiant Armie, and manly ſouldiers, he would ſet vp a marble pillar, and vppon it the picture of a man in braſſe, with a naked ſwoord in his hande, as a trophey in tryumph of his victorie ouer hardie men: and if hee had vanquiſhed but a cowardly company and timerous ſouldiers, hee would cauſe to bee put vp the picture of a naked woman with a Glaſſe in her hand and a combe, to diſgrace the ſouldiers which hee had conquered, ſignifying they were timerous, cowardly and womaniſh ſouldiers.

The maner of Soſoſtris tryumphes.

For honour and rewarde of military diſcipline of all kingdomes and countreys, were inuented by wit, and by lawe confirmed, to ſet vp monuments of fame to great conquerers and noble Captaines, to ſtirre vp young men to embrace Armes, and to exerciſe martiall feates.

As *Pericles* in *Athens* had nine ſeuerall trophies for nine ſeuerall victories, and vpon euery one his name written.

Pericles trophies.

So *Sylla* for his victorie againſt *Archelaus* had a trophey ſet vp, and his name written with theſe words, *Victoria & Sylla.*

Syllaes trophies.

Domitius Ænobarbus, and *Fabius Maximus*, for their victories againſt the Allobroges, were the firſt among the Romanes that builded vp high towers of ſtone and pillars of wood, and hangd the enemies armors & weapons theron, as trophies & monumẽts of their victories.

The trophies of Dom. anobarbus and Fab. Max.

Sicinius

Sicinius Dentatus, to signifie his singular commendations, had for his noble exploites in diuers warres, eight golden crownes, foure ciuill crownes, three scaling crownes called *Murales coronæ*, foure score & three chaines, eighteen pure speares, and had a hundred three score bracelets giuē him in rewards & gifts, for his braue seruice in seuerall battels. *Sicinius Dentat. Rewards for seruice.*

The like praise had *Manlius Capitolinus*, who besides foure ciuil crownes, had twentie sixe military rewards: and before he was seuenteen years old, wanne two rich spoyles of the enemy. So forward to winne fame and become famous were the old Romanes.

The old Romanes vsed to honour them that saued a citizens life with a garland of oaken boughes, for so was *Coriolanus* by the Dictator *Titus Largius*, at the last battell of *Torquine* the proud, crowned with a garland of oaken boughes. *Coriolanus.*

Besides these crownes, garlands, chaines, bracelets, rings, and armour, giuen by the Generall, they had certaine military garments, and certaine acres of ground, diuided betweene worthy and well deserued souldiers by the lawe *Agraria*, appointed to encourage the souldiers to hardinesse. *Lexagraria.*

Alexander the great so esteemed the Tribune of the souldiers, that he would admit none in the place vnder three score yeares old, vnlesse he had bene of great skill, long experience, and a man of good and long seruice, to whome *Alexander* the great admitted to weare golden rings, as a reward of a military honour, neither was it lawfull to any Romaine citizen, vnlesse hee were a Senator, or of the order of knighthood, to weare golden ringes in auncient time. *Plyni lib. 33. cap. 1.*

This

This officer called *Tribunus militum* with the Romanes, was named with the Lacedemonians *Harmoſtes*, an officer of the care and charge of ſeruice, as the Tribune or the Collonell of ſouldiers, and might not continue in that office paſt ſixe moneths, as long as the Dictator of *Rome* was to enioy his office.

Harmoſtes.

And when the Emperor, Prince or Generall, would allow and commend the office & place of the Tribune to a graue skilful Captaine, he would put a naked ſword in his hand, ſignifying his authoritie ouer the ſouldiers, repeating the wordes of the lawe of armes before the whole armie, ſet downe in theſe words; *Milites quibus iuſſi erunt, Parento, eorumque Tribuni ſunto.*

The forme and maner of making of Tribunes.

The ſame forme vſed *Traiane* the Emperour in his time, when he appointed *Zura* a Tribune ouer the Prætorian ſouldiers, giuing a ſword in his hand ſaying; *Accipe gladium, quem prome &c.* If I vſe this gouernment well, vſe it for mee, If I do euil, vſe it to deſtroy mee.

Dio. in Traiano.

None might be with the Romanes admitted to be Tribunes of the ſouldiers, vnleſſe he had bene before a leader of the band called *Cohortes*, neither might any man be taken *Harmoſtes* among the Lacedemonians, vnleſſe he had bene a Captaine, or a leader of the band called *Agema.*

Agema.

In all countries the honor of armes was aduanced, and the skilfull ſouldiers ſo eſteemed, that one nation practiſed how to excell another in feats of armes.

As among the nations called *Auctyles*, people of *Lybia*, who practiſed to fight in the darke with their enemies, to excell others, they became ſo prompt & readie, that they made no difference betweene night and day, either to fight on horſe or on foote.

Auctyles.

The

The people called *Arij* dwelling in *Russia*, delighted so much to fight in the darke with blacke shields, and blacke apparell, for that one should not see the other. *Arij.*

So we reade of the Lacedemonians, because they would excell others, they would in the darke night goe to the field, and learne to fight in the darke one with the other, to excell others in martiall knowledge.

Iugurth when hee would enter battell with the Romanes, hee would make choyce of his time in the euening, that if his souldiers should be ouerthrowne, they might better escape, and hide themselues in the night time, then in the day time. *Front. lib. 2. cap. 1.*

So *Mithridates* kings of *Pontus*, fled from *Pompey* the great in the night time to saue himselfe, but 40000. of his souldiers were slaine.

The souldiers notwithstanding of *Athens*, might not by the law of *Solon* go out of their chamber in the night time without light, such differing of military discipline was betweene *Athens* and *Sparta*, for the busie-headed Orators at *Athens*, often troubled and mooued the best captaines to seditions, and therfore *Solons* lawe was obserued, so that no captain might goe abroad in the night without light. *Souldiers might not walke in the night time in Athens.*

In like sort the Parthians (as the Athenians) were by lawe commaunded not to fight in the darke. *Parthians.*

The Persian king had besides the souldiers called *Homotimi*, others which were tenne thousand chosen souldiers, of the best and chiefest men in all *Persia*, named *Turmæ immortales*, the immortall band, a thousand of these were elected to be the kings chiefe guard, called *Mellephori*, these had chaines, bracelets, ringes, and girdles of gold, and onely commaunded to attend vpon the kings person, and were such souldiers in *Persia*, *Mellephori the kinges guard of Persia.*

as the guard of *Romulus* called *Celeres*, were with the Romanes.

Neodomadæ chiefe souldiers of the Lacedemonians.

With the Lacedemonians their chiefe and strongest souldiers called *Neodomadæ*, which *Sparta* euer kept in store, as their onely staie in any great battell, against the Persians, these plagued the Persians, and therefore called of the Persians *Gardates*.

Ianizari chiefe souldiers of the Turkes.

The Turke hath in his principall band called *Ianizari*, one thousande, two hundred chosen men of the greatest skill, and longest experience in warre, which is among the Turkes, called *Robur & Medulla Turcici exercitus*, instituted by *Amurates*, the second of that name, and resembling much the Macedonian Armie called *Phalanges*, for the Turke imitateth the Macedonians, as the patterne of their military discipline in all martiall exployts.

For as that litle kingdome was much renowned by the fame & fortune of *Alexãder* the great, who brought the Empire from *Persia* to *Macedonia*, so was that kingdome and other kingdomes, by ciuill warres betweene his captaines destroyed within fewe yeares after *Alexander*.

Now it followeth after we haue spoken of the honour and tryumphes of nobles, captaines, and skilfull souldiers, and after the gifts and rewards of good souldiers, to speake of the punishments due to such idle insolent souldiers, that were seditious & rebellious within their campe.

CHAP.

CHAP. IX.

Of seuerall military punishments by martiall lawes, both of the Iewes and of the Gentiles, in diuers kingdomes and countries.

DIuers punishments by diuers great notable captains were inflicted vpon rebellious, seditious and cowardly souldiers, As first of the punishment of the Hebrewes, as *Chore*, *Dathan*, and *Abiron*, were so punished for their disobedience, that the earth swallowed them vp aliue, and many of their complices, to the number of two hundred and fiftie. *Chore, Dathan, and Abiron.*

Achan for stealing of the Babilonian garment at the citie of *Ai*, hee, his wife, his children, and all his family, was burnt to death at the commaundement of *Ioshua*, so seuere the lawe of the Lord was against disobedient souldiers in diuers places of the wilderneſſe, as at *Massa*, *Riphidim*, and *Meribah*, that it spared not *Moses* Generall of the armie, and the seruant of the Lord, it farre excelled the punishment of the Gentiles, besides in the wilderneſſe they were stung and bitten with serpents, and venemous beastes, as also they were left among the Canaanites, Amalekites, and others, that should be as prickes in their sides, and needles in theyr eyes, to punish them. *Achan punished.*

So the souldiers that obeyed *Moses*, *Ioshua*, and others, were rewarded with all good blessings, with *Manna* and Quailes from heauen, and drunke of euerie rocke.

Besides, *Moses* was commaunded to lift vp a brazen Serpent in the wilderneſſe, that thoſe that were ſtung, bitten, and daungerouſly hurt by Serpents, by looking on the brazen ſerpent ſhould be healed. Thus were the Hebrewes fortie yeares in the wilderneſſe, where their ſhooes were not worne, theyr apparell, nor theyr garments chaunged, and thus were the ſouldiers of *Moſes* both puniſhed for theyr faultes, and rewarded for their ſeruice. Now to the puniſhment militarie of the Gentiles.

The brazen ſerpent.

The Romanes which excelled all Nations for their liberalitie in rewarding good ſouldiers, and for theyr ſeueritie in puniſhing euill ſouldiers, had ſuch cruell ſeuerall lawes to inflict puniſhment, as farre exceeded all people.

As *Fabius Maximus*, was ſo ſeuere for his military puniſhment, that he would cut off the right hand of any mutinous or ſeditious ſouldier within the campe.

Auſidius Caſsius, being Conſull and Generall in the field, would cut off both the hands & the feete of thoſe ſouldiers that ſo offended, ſaying, that they ſhould haue no hands to fight with the enemies, nor feete to goe to the enemies.

Seditious and mutinous Romane ſoldiers puniſhed.

Euen ſo *Scipio Affrican* commaunded thoſe ſouldiers that were ſeditious, to be deuoured of beaſtes, and *Paul. Æmilius* commaunded them to feed Elephants.

So *Iul. Cæſar* thought no puniſhment ſufficient for thoſe that were ſeditious among their fellowes in the campe, and fled from the campe to the enemies. The Romanes woulde not ſuffer the leaſt offence in a ſouldier vnpuniſhed. It was *Cæſars* rule and order that his ſouldiers ſhould come as braue to the field as himſelfe, that no man knew the difference betwixt *Cæſar* and his ſouldiers.

souldiers. It was not so with *Agesilaus*, as great a captaine accepted among the Grecians, as *Cæsar* was among the Romanes, and as much feared of the Persians and of all *Asia*, as *Cæsar* was feared among the Gaules and all *Europe*. *The difference betweene Agesilaus and Cæsar.*

Agesilaus went as simple among his souldiers, as the basest souldier he had. Many great captaines imitated *Agesilaus* in all his discipline military, who onely among the Greekes for his victories and greatnesse of minde, was called great *Agesilaus*, whose stratagems were notable; for that noble captaine and great souldier *Agesilaus* hauing warres with *Tysaphernes*, the king of *Persia* his generall, faigned himselfe to remoue his campe, and to go to *Caria*, by which stratagem he entised *Tysaphernes* to follow after him, *Agesilaus* in the meane season entred into *Lydia*, sackt cities, slew many, and caried much of the Kings treasure, and of the wealth of *Lydia*, into *Greece*. Many the like stratagems vsed *Agesilaus* against the Persians. *Front. lib. 1. cap. 8.* *Stratagems.*

Antigonus king of *Macedonia*, compelling the Ætolians into a narrow straight siege, readie to famish, and beeing aduised that the Ætolians would come out desperately to fight, and valiantly to die, before they would either yeeld or be famished, commanded certaine of his captaines to draw backe, and to hide themselues, to giue them an open passage to flie, and in their flight to set vpon them. *Front lib. 2. cap. 6.*

Epaminondas with his Thæban Army, being ready to strike a battell with the Lacedemonians, vsed this stratagem, to make his souldiers beleeue, that the Lacedemonians, if they should haue victorie, had decreed to kill, and to make an end of all the Thæbans, and to bring their wiues and children into seruitude and bondage to *Front lib. 1. cap. 11.*

Sparta, to make his Thæban ſouldiers to fight more valiantly for their countrey, for their wiues, and for theyr children.

So Chriſt Ieſus doth inſtruct vs to fight the battels of our ſaluation againſt Satan, with all our hearts & minds, leaſt he ſhould bring vs in perpetuall ſeruitude, not to *Sparta*, but vnto *Gehenna*.

Marcellus vſed thoſe ſouldiers that began to flye from the battell, and for feare forſooke their ſtandart. *Marcellus* brought thoſe at the next time, and placed them in the forefront of the battell, either there to die like men in the battell, or elſe to recouer the ſhame and ignomie that they had ſuſtained in the laſt battell before.

Marcellus military puniſhment for ſouldiers

Appuis Clau. appointed thoſe fugitiue ſouldiers that would firſt flye, and turne their backs to the enemy, to be brought bound before the whole army, and to number them, and after to take euery tenth ſouldier by *Decimation*, & to kill them with clubs in the open ſight of the army. Many Romane generals vſed this puniſhment according to the auntient law of *Decimation*.

The law of Decimation.

Alexander the great cauſed two captaines that kept a caſtle, committed to their charge by *Alexander*, for that they fought not in their place, the one was ſlaine with the other being bound to a poſte, and ſhot to death by captaines with arrowes. Yet *Alexander* was of that gentle and milde nature, that when he ſawe one of the ſouldiers ſhaking, and readie to dye for colde in the winter time, and colde weather, *Alexander* ſitting in his chaire at the fire, made him ſit in his ſeat and warm him well, ſaying: If thou were borne in *Perſia*, and hadſt ſate in king *Cyrus* chaire, thou ſhouldeſt die for it, but not ſo in *Macedonia*, to ſit in *Alexanders* chaire.

Front. lib. 4. cap. 6.

The

The like humanitie was in *Xenophon*, being on horſe-backe, who commaunded certaine of his ſouldiers, to take a hill hard by, one of the company murmured, and ſaid, it is eaſie to command on horſebacke, *Xenophon* preſently lighted, and made that baſe murmuring ſouldier to ride in his place, and hee marched on foote vp the hill before his ſouldiers, vntill the Armie was aſhamed, and forced him to take his horſe againe from the ſouldier, whom the ſouldiers reuiled and railed on, beating and buffeting him. *Front. lib. 4. cap. 6.*

Bochoris decreed a military lawe againſt offenſiue ſouldiers in *Egipt*, that would not obey theyr Captain or forſake their ſtandart, or any way were ſeditious, they ſhould bee remoued from the place where they ſerued, and become againe as baſe ſouldiers as they beganne. *Diod. ſic. lib. 2. cap. 3.* *Bochoris military law in Egipt.*

Alſo if there were any ſouldier that would betray any ſecrets of the Campe to the enemies, hee ſhould haue his tongue cut out of his head by the lawe of *Bochoris*.

Iuba King of *Mauritania*, for the like offence, for that certaine ſouldiers of his Army fled from their company to their tents, cauſed them to be hanged vp on a gybbet, in the midſt of the campe.

The Perſians thought it no greater infamy to theyr ſouldiers, then to breake the lawe of their countrey, the penaltie whereof was, that the idle, ſloathfull, and cowardly ſouldiers, ſhould beare on their backs a knowna ſtrumpet, or a cõmon woman, through the whole camp in the ſight of all the Army, open faced and bareheaded, becauſe hee might bee knowne for euer after to be a defamed ignominious ſouldier, and therfore *Scypio* in his warres againſt the Affricans, and *Artaxerxes* in *The Perſian puniſhment.*

his

Women banished from the campe of Persia.

his warres in *Persia*, forbad by the lawes made, that no woman should follow the campe, least souldiers should be among women out of the way, when they should be in the way to fight in the field amongst men. Yet *Alexander* the great, and *Alexander Seuerus* the Romane Emperour, allowed women to follow the campe.

Ephori.

Among the Lacedemonians, the onely skilfull souldiers of *Greece*, the Iudges called *Ephori*, made a lawe in *Sparta*, as the Ariopagites made in *Athens*, or as the officers *Censores* did in *Rome*, against vagabounds, runnagates, and idle souldiers.

Ariopagita.

Among the Macedonians it was not lawfull for any man that was not *Miles adscriptus*, and had not taken a military oath to be a souldier in any warre that the Macedonians tooke in hand: neither might a souldier vnsworne bee admitted to fight or draw his sword against the enemie, so carefull then was olde age to keepe the order of military discipline, and martiall lawes.

Syracusa.

The lawe among the Syracusans was, that the Generall of the horsemen did write the names of those souldiers in tables that disordered themselues, or troubled others of the Army, that they might be punished after the battell, with such punishments as was appointed for them by the lawes of *Syracusa*.

Daci.

The people called *Daci*, had a lawe writren in theyr country; that when their souldiers had not fought stoutly or manfully, they should lie with their heads downward, towards the beds feete, without pillow or boulster, and be at their wiues commaundement, and theyr heads to lye at their feete, if they should breake this lawe, their wiues might haue an action against them in lawe.

Aurelianus the Emperour so seuerely charged the Tribunes

Tribunes & Colonels, that in any case they wold punish those souldiers, that would either steale a lamb, or pullet, eyther grapes frō the vine, or plucke eares frō the corne.

Obserue among all nations, the punishments and seuerities of offences, and that by the rudest nation of the world. As among the barbarous Scythians, *Tamberlanes* seueritie was such, that a poore woman complained of one of his souldiers, that hee tooke a peece of cheese and a little milke, and after refused to pay, *Tamberlane* caused the army to stay at the complaint of the woman, and to march before the womans face, vntill she found that souldier, hee caused his body to bee ript, and opened in the sight of all the Army, and when hee saw milk and cheese in his mawe, he said to the woman, behold, I haue made this souldier to pay well for thy cheese and milke, & so wil I make others that so offend.

Tamberlanes seueritie.

An other example in *Tamberlane*, being presented by a poore husbandman wtih great treasure which he found in a vessel as he was digging in his owne ground, *Tamberlane* demaunded whether his fathers name and Image were vpon thē, causing the superscription of the money to be read; being answered that it was *Cæsars* the Romain Emperors, he said, thē they be not *Tamberlanes*, and commanded that none of the souldiers should rob or spoile the poore man of the benefits of his good luck by his trauell.

This was that great Scythian *Tamberlane*, that had six hundred thousand footmen, & foure hundred thousand horse against *Pazaites* the Turke, and gaue him battell at mount *Stella*, a place more famous, for that there *Pompey* the great ouercame *Mithridates* king of *Pontus*: there *Tamberlane* ouerthrew the Turks, & tooke *Pazaites* their Emperor, kept him, & fed him in a cage vnder his table,

Pazaites subdued and taken by Tāberlane.

whom hee carried afterwards in a cage euery where in his warres. The like infamy hapned to one of the Emperors of *Rome*, by *Sapor* king of *Persia*, who kept him al the dayes of his life as a blocke to mount on horse.

Valerianus.

Sesostris.

But *Sesostris* king of *Egipt*, did farre passe the Scythian and the Persian kings in his victories, for he caried those kings and princes whom hee subdued, bound round about his coach from countrey to countrey, from region to region, as in a great triumph, wherein *Sesostris* gloried much.

And yet all these three came short to *Adonizebech*, who kept seuentie kings vnder his table, whose toes and thumbes he cut off. Thus cruell tyrants haue the like punishment oftentimes, as others were by them punished.

CHAP. X.

Of certaine noble Romane Captaines, compared with Greeke Captaines. Of the force of eloquence, the commendations of diuers great Captaines, and their stratagems.

PLato saith, that from great minds, great vertues, or great vices do proceed, and so it seemed in many noble and heroicall men, as well of the Greekes, as of the Romanes, as *Alcibiades* might well bee compared to *Lu. Sylla*, and *Demetrius* with *Mar. Antonius*, al alike giuen to vertue and vice, friendes and foes to theyr Countreys, and yet all foure valiaunt and wise, whose fortune seemed not much vnlike in all theyr victories.

Plutarch therefore very fitly compareth some Captaines

taines of the Greekes with the Romanes, as *Lucullus* compared with *Cymon* the Athenian, both of equall fortune in great victories, the one in *Asia*, the other *Persia*. *Mar. Cato*, surnamed the *Demosthenes* of *Rome*, compared with *Aristides* surnamed the *Iust* in *Athens*. *Comparisons of certaine Romane captains with the Greekes.*

So *Hanibal* is well compared to *Philip* of *Macedon*, for false, subtil, deceitfull, & craftie stratagems, they weyed not how they conquered, so they might conquer, they were in no wise to be trusted vnto either, by their promise, or by their oathes: so farre differed *Philip* from his sonne *Alexander*, that what *Alexander* wonne, he wonne it onely by magnanimitie, and *Philip* by fraud. *Plutarchus in Alcibiad.*

Demetrius after many victories of *Ptolomeu* king of *Egipt*, and an other victory by sea in the Ile of *Cyprus* ouer the same king: the third victory against *Cassander* king of *Macedonia* at *Thermopyle* in *Greece*, this *Demetrius* grew so fortunate and great, that *Seleucus*, *Ptolomeus*, *Lysimachus* and *Pirrhus*, foure mightie kings, enuying *Demetrius* greatnesse, conspired against him, and ioyned their force together, for they all feared and doubted his courage, and enuied the greatnesse of his fortune.

Demetrius marching on with a great army to besiege *Athens*, *Crates* a Philosopher, carefull of his Countrey, and fearefull of *Demetrius* least hee should destroy *Athens*, the schoole of learning, and the eye of *Greece*, met *Demetrius* vpon the way with his Army, whom he so entreated with sweet perswasions, & eloquent words, that the fury of *Demetrius* was mitigated by *Crates* the Philosopher, that he raised his siege, and departed from *Athens*. *The force of eloquence.* *Crates.*

So *Demades* the Orator in like sort did perswade *Alexander* the great, readie with his army to plague and to destroy all the cities of *Greece*. *Demades.*

Arius. So did *Arius* the Philosopher perswade *Augustus Cæsar* to spare the citie of *Alexandria.*

Cicero. So had *Cicero* welnigh perswaded *Cæsar* from the battel at *Pharsalia*, with such pithie force of eloquence, with such vehement words, that *Cæsars* countenance chaunged, and his body so shooke, that the booke which hee held fell out of his hand.

Cyrus spared *Cræsus* for *Solons* sake; and *Alexander* spared *Thæbes* for *Pindarus* sake; the force therefore of eloquence is such, that *Philip* king of *Macedon* euer doubted the tongue of *Demosthenes* more then the strength of the Athenians. But againe to returne to *Demetrius*, whose greatnesse grew so great in *Macedonia*, in *Asia*, and in *Greece*, that in sumptuous building of ships, framing of all sorts of engines of batterie, this *Demetrius* excelled all Kings of his time: For *Æropus* King of *Macedonia*, delighted onely to make fine tables and lampes: *Arsaces* King of *Parthia*, in making their arrowes heads keene and sharpe: *Attalus* King of *Asia*, in planting of phisicall hearbes: but *Demetrius* might bee compared for his engines of batteries, and his princely practise, to *Archimedes* himselfe, being the onely Geometrer of the world at that time, whose death *Marcellus* lamented more, then he reioyced for the winning of *Syracusa.*

The greatnes of Demet.

Cic. de Natura. deor. lib. 3.

For when *Archimides* was slaine in his studie, and *Syracusa* taken by *Marcellus* souldiers, hee sought no longer time to liue, but till hee had ended certaine Geometricall conclusions which he had inuented, for *Marcellus* that noble Romane feared more the Geometricall engines of *Archimedes*, then all the force of *Syracusa*, and therfore *Pythagoras* whē he found any new skill in Geometry, he straight offered sacrifice to the Muses.

Demetrius

Demetrius grew ſo great in *Greece*, that at a generall aſſembly of the ſtates in *Greece*, hee was choſen Lieutenant generall of all the Grecians, where none were but foure before him. *Philip* king of *Macedon*, and his ſonne *Alexander* the great: before them, none but *Ageſilaus* and *Agamemnon*, and yet died *Demetrius* a yeelded priſoner to *Seleucus*, whom *Demetrius* in his greatneſſe was wont to call but keeper of the Elephants.

Demetrius laughed them to ſcorne which called any other prince king, but *Antigonus* his father, and himſelf. The orators *in Athēs* cōtended in orations who ſhuld exceed in preferring new titles of honors to *Demetrius*. In ſo much they decreed that the moneth *Munichian* which is Ianuary, ſhould be called *Demetrion*, and their feaſt *Dyoniſia*, ſhould be called *Demetria*, and that *Demetrius* and his father king *Antigonus*, ſhould haue their pictures carried with the pictures of *Iupiter* and *Minerua* in the tryumphe of *Peplon*, in the holy banner of *Athens*. This was the marching of *Demetrius* greatneſſe to die a priſoner.

Demetrius picture carried in the tryumph of Peplon.

CHAP. XI.

Of the warlike marching of diuers noble Captaines, with their famous victories and ſtratagems. Of the crueltie of Mithridates *againſt the Romanes. Of* Marius, *and his reuenge ouer the Cymbrians.*

TWo other great marchings of *Epaminondas* & *Ageſilaus*, the emulation betweene theſe two Captaines, was the cauſe of the ouerthrow of *Sparta*, in the battell at *Leuctres*, by *Epaminondas*: at which battell *Cleombrotus* the king, with all his captains and chiefeſt of the Lacedemonians was ſlaine, and that

noble Greeke *Cleomenes*, was slaine at the kinges foote, with a thousand of the most valiãt Spartans about him, at that time there was a great feast at *Sparta*, when this newes came to the Ephories of the victorie of the Thæbans. This battel was thirtie yeares after the ouerthrow of *Athens* by *Lysander* the Lacedemonian, and now the ouerthrowe of *Sparta* by *Epaminondas* the Thæban.

Epaminondas fame.

These two cities were named the two eyes & the two legges of *Greece*: and yet *Sparta* could not abide *Athens*, nor *Athens* abide *Sparta*: there was neuer such a victory heard of in *Greece*, that the stout Lacedemonians, the most skilfull souldiers & warlikest people of all the Grecians, should haue their king slaine in the field, and the chiefe captaines and citizens of *Sparta*.

In this battell *Pelopidas* being neither Generall nor gouernour, but Captaine of the holy band, deserued as much honour and glorie of this victorie as *Epaminondas* did, being then Generall of the whole armie, and gouernor of *Bœotia*, & this great ouerthrow of the Lacedemonians, fel iustly through the malice & enuy that *Agesilaus* their king bare to the Thæbans, being thereunto mooued by the stout answere of that most noble Captaine *Epaminondas*, giuing no place to king *Agesilaus* greatnesse, nor to his stout Lacedemonians.

Pelopidas commended.

Pelopidas the Thæban, laying siege to two great cities of *Greece* at one time, wrought this stratageme, caused foure Captaines to come all crowned with garlands of mirtle on their heads, hauing brought some of their owne souldiers, as fained captiues to *Pelopidas*, and withall caused a whole wood, which was betweene the two cities to be burnt, as though it had bene that citie which they besieged, which so terrified the towne, that

The stratagems of Pelopidas.

vpon

vpon the sight of that fire, they yeelded to *Pelopidas*.

Epaminondas being readie to enter battell with the Lacedemonians, his seate where he sate, after he rose vp, fell downe, which the souldiers tooke for no good signe, which he perceiued, and said; We are forbidden to sit going about to win victorie. We must watch and pray, we must not be idle, for Satan is most busie, when we thinke our selues most sure: We must say as *Epaminondas* saide to his souldiers, *Vetamur sedere*, so Christ speakes vnto vs, *Videat qui stat nè cadat*, You that stand, take heed lest you fall. *Front. lib. 3. cap. 8.* *The stratagems of Epaminondas.*

Another famous victorie at *Mantinea* the chiefe citie of *Arcadia*, the glorie thereof fell to the Thæbans, by the prowesse and courage of *Epaminondas* their Generall, and yet died he of a wound he had in that battell.

When *Epaminondas* died, died the honor and glory of the Thæbans, for before him no great fame was heard of *Bæotia*, and after him nothing esteemed, so litle he weighed glorie, as hee weighed wealth, and so little he esteemed wealth, that when *Epaminondas* died, hee wanted mony to burie him. In so much that *Cicero* said, that he wondred that so great a Philosopher and so singularly learned, should become so noble a captain that all *Greece* preferred him for both. *Epaminondas praise.* *Cicero.*

Many sought to imitate *Epaminondas*, for *Philopomen* followed *Epaminondas* steppes in all his actions, but chiefly in three things: hee followed his hardinesse to enterprise any thing: hee followed *Epaminondas* wisedome to execute all great matters; and followed his integritie from corruption, bribery, and taking of money, hereby came *Philopomen* to be the most renowned captaine of all *Greece* in his time. *Philopomen imitated Epaminondas.*

Philo-

Philopomen was eight times Generall of the Achaians, being then seuentie yeares olde, for *Philopomen* delighted from his youth in warre and martiall exercise, and loued alwaies souldiers and armes, for he was in his time one of the best, and one of the last Captaines of *Greece*, and therfore reputed a better Captaine for war, then a wise gouernour for peace. For at the battell by the riuer of *Lariſſus*, *Philopomen* being Generall of the Achaians against the Ætolians, where hee slue *Demophantus* Generall of the Ætolians, in a combat fought betweene them both in the sight of the armie, and after ouerthrew the whole hoste.

Philopomen grew so great in *Greece*, that the name of *Philopomen* made the Bæotians to flie for feare from the siege of *Megara*, and made the Spartans after he had rased the towne to forsake *Licurgus* lawe, and compelled the Lacedemonians to follow the Achaians maner and customes. The Grecians so loued and so esteemed this *Philopomen*, that *Titus Flaminius*, enuyed him for his fame and greatnesse in *Greece*, beeing then Consull of *Rome*, and had restored all *Greece* to her former libertie.

Philopomen a noble captaine.

Plutarch in Philop.

Philopomen turned all curiositie and daintie fare, to braue and rich armour, to gallant and warlike horses. *Philopomen* was the last famous man of the Grecians, after whose death *Greece* decaied. Hee was wont in his youth to reade *Homers* Illiads, and especially *Euangelus* bookes of the discipline of warres, for by reading and talking he became an excellent souldier.

So *Lucullus* by talking with souldiers, by reading of bookes, and by exercising of military discipline, became one of the noblest Captaines that the Romaines had: for at the battell at the riuer of *Rindacus*, hee gaue

the

the ouerthrow to *Mithridates* souldiers, thar fortie thousand were slain in the field, fifteene thousand taken, and sixe thousand horse of seruice, besides an infinit number of beasts for carriage, the ouerthrow was such, that they which came frō the citie *Appolonia*, had as great a spoyle while both armies were a fighting, as *Lucullus* and his souldiers had after the victory was gotten.

The victorie of Lucullus.

Plutarch. in Lucullo.

Lucullus fought with *Mithridates* another battell at the riuer *Granicus*, where *Alexander* the great gaue the first battell to *Darius* king of *Persia*. Here also *Lucullus* in a very great battell fought with his Romane armie so fiercely and with such courage, that both the riuer of *Granicus* and the riuer of *Asapus* ranne all of blood: and the number that were slaine of *Mithridates* souldiers as mentions are made, were welnigh three hundred thousand men of all sorts of people.

Appian. in lib. Mithrid.

This *Mithridates* was the greatest enemy that the Romanes had after *Hannibal*, and yet *Hannibal* and all *Affrica* was subdued within seuenteene yeares by the Romanes, and that most noble captaine *Pirrhus*, who fought with the Tarentines, Samnites & others, against the Romanes, hee was driuen out of *Italy* within foure yeares, but *Mithridates* endured the fury of the Romans fortie yeares, vntill he was weakened by *Sylla*, wearied by *Lucullus*, and at last subdued by *Pompey* the great.

Mithridates king of *Pontus*, fearing much the power and pollicies of the Romanes, frequented hunting, that he vsed no house in towne or country for seuen yeares, that thereby he was able to endure any labour and to preuent any sttatagem of his enemies.

So did *Sertorius*, with many other Romane & Greek captaines, that *Xenophon* maketh a catologue of theyr names that became noble souldiers by hunting.

Xenoph. lib. de venatione.

Hannibal laying siege to *Tarentum*, beeing agreed with one *Eoneus* a Tarentine for a certain sum of money to betray the citie *Tarentũ*, *Eoneus* vsed this stratagem by the counsel of *Hannibal*, to go out a hunting in the night time, for feare of the enemies, and to bring to *Liuius* the gouernour of *Tarentum*, buckes, boares, and such other wilde beasts, as *Hannibal* himselfe deliuered vnto him, who taught him the stratageme. *Hannibal* seeing that *Eoneus* was nothing suspected, for that he vsed hunting, caused Affrican souldiers of his to be cloathed like these hunters, and to enter with these hunters into *Tarentum*, who assoone as they entered into the Towne, kilde the watch, and opened the gates to *Hannibal* to come in.

Stratagems of Hannibal.

Lysimachus.

Lysimachus king of *Macedonia* vsed the like stratagem, laying siege to *Ephesus* the chiefe citie of the Ephesians, hauing corrupted one *Mandro* an arch pyrate for money, who often vsed to come to *Ephesus* with a shippe loaden with praie to relieue the Ephesians, and by his often comming, being not suspected, brought certaine Macedonian souldiers fast bound to his shippe, as Captiues taken to please the Ephesians, which afterward betrayed and deliuered the towne to *Lysimachus*.

Marcellus.

So did *Marcellus* take the citie *Syracusa*, by soliciting of one *Sosistratus* a Syracusan, whom hee wanne with money to be his friend, who counselled him to be readie, and to come vnder intreatie of peace vpon the Syracusans feast day called *Epicides*, by this meanes through the counsell of *Sosistratus*, *Marcellus* obtained *Syracusa*.

This great Romane enemy *Mithridates* king of *Pontus*, so hated the Romanes, that hee gathered together

all

all the poore banished Romains, scattered euery where in *Asia*, Romain marchants & others, busied about their traffiques, & caused them to be slaine, to the number of 50000. in one day, to satisfie his wrath vpō the Romains.

The crueltie of Mithridates against the Romans.

Lucullus had also two of the most famous and renowned victories ouer two of the most mightiest & greatest princes of *Asia*, *Tigranes* king of *Armenia*, & *Mithridates* king of *Pontus*, at mount *Taurus*: for *Tigranes* armie as *Lucullus* himselfe wrote vnto the Senate, was two hundred three score thousand men; of the which number aboue a hundred thousand footemen were slaine, and fewe of all the horsemen were saued, and the king driuen in his flight to throwe his Diademe to some of his friends, who was taken with the Diademe and brought to *Lucullus*. It is written by *Plutarche* that the Sunne sawe not the like ouerthrow.

Two great victories of Lucullus.

So *Lucullus* reuenged the great spite of *Tigranes* king of *Armenia*: and *Mithridates* king of *Pontus*, for the spite and hatred they bare to the Romanes, as *Cai. Marius* reuenged vpon the Cymbrians, and Almaines, and as *Camillus* reuenged vpon the Gaules.

Ca. Marius reuenge was such and that in time, for that the Cymbrians, Teutons, Ambrons, *Tygurins*, and Germanes, had conspired and ioyned their force together, after the ouerthrow of both the Consuls, to the slaughter of fourescore thousand Romanes, that they ioyntly marched together towards *Rome*, at what time *Cai. Marius* and *Luctatius* his fellow Consull gaue them such a meeting, that two hundred thousande of them were slain, foure score thousand taken prisoners, *Lugius* & *Boiorex* two kings slain in the battell, besides innumerable that fled from the battell, & hangd themselues on trees, and for want of trees, they tyed slipping halters about

The reuenge of Marius ouer the Cymbrians.

their neckes, vnto the hornes and feete of their oxen, and prickt them forwards with goades, that they might tread & trample them vnder their feete vntil they were killed, beſides the horrible crueltie of the womē, which was moſt terrible, in ſtrangling their young babes with their owne handes, they caſt them vnder their Cartes wheeles, and betweene the horſes legges, and at laſt ſlue themſelues. At what time *Marius* for his great fortune, victories and ſeruice, was called *Pater patriæ*, the father of the countrey.

Marius ſeuen times Conſull.

After *Marius* had bene ſeuen times Conſull in *Rome*, and called the father of the counrey, which was ſo great a name among the Romaines, that none but *Romulus*, *Cicero*, and himſelfe had it, and had ſhewed himſelfe a valiant noble captaine, in diuers and ſundry great battels, and wanne many victories, beſides the victories ouer the Cymbrians, Teutons, and the reſt, ouer the Spaniards, Numantines and Affricans, open proclamation was made by the Senate throughout all *Italy*; that they ſhould apprehend *Marius*, and either kill him whereſoeuer they found him, or to bring him before the Senators of *Rome* aliue. This was the ende of *Marius* marching, which if you compare him with *Sylla*, you ſhall finde them both firebrands to their countrey, for the harme they haue done to their countrey, and yet both great benefactors to their countrey before their ciuill warres. For *Sylla* was either another *Hannibal* in doing harme to his countrey, or another *Scypio* in doing good to his countrey And as concerning *Marius*, *Scypio* himſelfe ſpake, that he was the only next man that ſhould do great good, or great harme to the Romains after *Scypio*.

The like words ſpake king *Antigonus* of *Pirrhus*, that if *Pirrhus* ſhould liue till he were an old man, he ſhould proue ſo great a captaine, that he ſhould be feared of all nations.

CHAP.

CHAP. XII.

Of the maners and forme of warres, denounced by the Prophets of the Lord, againſt the Canaanites and other nations which were enemies to the Hebrewes.

THe order and manner of the Prophets by the Lord cõmaunded to denounce warres to the Canaanites, Edomites, Ammonites, Philiſtines, and all other natiõs that were enemies to *Iſrael*, was in this ſort.

The Lord commaunded the Prophets as his heraulds, to denounce warre after this manner: Set thy face againſt the Idumeans, and ſay, behold (ô mount *Seir*) I come againſt thee, and will ſtretch my hand out againſt thee, I wil make thee deſolate, and waſt all *Idumea*. *Ezechiel.35.*

And ſo againſt the Egiptians, *Ezechiel* was commanded as an herauld from the Lord, to ſet his face againſt that dragon *Pharao*, to publiſh warre, and to ſay, I will water with thy bloud all the land of *Egypt*, and as *Nilus* ouerfloweth *Ægipt* with water, ſo will I make the bloud of thy Army to ouerflowe *Nilus*. *Ezechiel.32.*

How the prophets denounced warres to the Iewes & to the Gentiles.

Againſt *Tyre* in like ſort *Ezechiel* was commaunded with the like words: Set thy face againſt *Tyre*, & ſay, behold (ô mount *Tyre*) I will come vpon thee, and will bring *Nabuchodonozer* king of kings againſt thee, and wil make thee a deſolate citie. *Ezech.26.*

So likewiſe as the Prophet *Ezechiel* was commanded by the Lord to publiſh warre againſt the Idumeans, the Egiptians, and againſt *Tyre*, ſo againſt *Gog* and *Magog* the Prophet was ſent with the like words, for it was the

charge and commaundement of the Lord to all his prophets, being his Heraulds, to proclaime warre against the great monarches, and Polymarchies of the earth, enemies to his church and to his people, as to the Chaldeans, the Assirians, Egiptians, Affricans, Lybians, and Persians, shewing vnto them their destruction before the sword of the Lord came vpon them.

So the Lord sent *Moses* his first Prophet and his Herauld, long before this time, to *Pharao* in *Egipt* with the like words as he did to these Prophets now, they spared not *Ierusalē* nor *Samaria*, but they had their message told them by the Prophet. And so much of the manner and forme of the publishing and denouncing of warre by the Lords Heraulds, his Prophets. And now likewise to shewe the maner and forme of the Gentiles in denouncing of warre by their Heraulds.

The maner of the Gentiles in proclaiming of wars to theyr enemies.

The Gentiles in olde time proclaiming their warres against their enemies in seueral sorts, as the Romains by their Priests called Fæcials, which were first instituted by *Numa Pomp.* and after appointed by the Romanes to be their heraulds, both for warre and peace: for the law was written in these words. *Belli pacis, fœderum inducia-rum, oratorum fœciales Iudices sunto.* The chiefe of thē was called *Pater Patratus*, being crowned with a garlād made of *Verbena*; who went with foure of them to the cōfines of the enemies, reciting the iust cause of the wars, which were it not by the enemies satisfied & answered within 33. daies after, the Fæcial Priests being sent frō the Senators and Citizens of *Rome*, should throw after the word spokē, a bloudy dart or an iron speare, into the enemies lands, proclaiming warre against them (*Iure fœciali*).

Au. Gelius. li. 16. ca. 4. noct. Attic.

But if the Romains had their warres farre from *Rome*, the Fæciall Priests should goe out of the citie through the

the gate *Carmentalis*, to the Temple of *Mars*, in the which Temple there was hanging a bloudie speare vpon one of the pillars of the Tẽple, called *Columna bellica*, and from that place should the Fæciall Priest throw that bloudie dart towards those natiõs whom they denounced to be their enemies: then after this, the Consul, Proconsul, or Prætor, should goe to the Temple of *Mars*, and take the Targets called *Ancyllia* in his hande, and after pricke the Image of *Mars* with his speare or launce, and say, *Mars Vigila*.

Columna bellica.

Viget. lib. 1. cap. 6.

The Persians also vsed this ceremony, to throwe a bloudie dart towards the confines of theyr enemies, thereby denouncing warre, either to haue land and water by yeelding, or else to abide warre.

The Persians

Amian. li. 19. histor.

The manners and customes among the Grecians, whẽ they went to publish warre, they vsed to send their Herauld to the confines of the enemies, & after the iust cause of the warre being publikely declared, vnlesse they were *Perius sanctum legatorum*, satisfied, the Greekes sent a Ramme to the enemies confines, to signifie that they were readie armed for their enemies; for the sending of the Ramme with the Greekes, did signifie as much as the throwing of the bloudie dart, or Iron speare with the Romanes, for the Romanes were instructed in martiall discipline by the Greckes, as the Greckes were by the Persians, and the Persians by the Egiptians.

The Greekes

The old Gaules vsed this manner of order, that their Senators called *Druydes*, called a councell of the chiefe men, which should be all armed, and therefore called among them the armed councell, and after consultation had between these Priests *Druydes*, and the armed councell, that whatsoeuer was agreed vpon betweene them, ther of warre or peace, was established for a lawe.

The olde Gaules.

The

The Scythians had strange customes in defying their enemies, and in proclaiming of warre, they did send by Embassadors to *Darius* king of *Persia*, a bird, a mouse, a frogge, and an arrow, signifying thereby, that vnlesse the enemies would flye away like a bird, creepe away like a mouse, or swim away like a frogge out of *Scythia*, that an arrow should pierce them through.

The Scythiãs

Front. lib. 3.

Warres being proclaimed by the Lacedemonians, warlike people, the herauld should carrie in his hand a vine twig, wreathed about with wooll, which the enemies, if they would accept and receiue vpon conditions by the herauld opened, it should be a full bond of peace, otherwise a denouncing of warre, and withall, the herauld threw the vine twigge out of his hand, as in defiance.

The Lacedemonians.

The Carthagineans though they could neuer abide the Romanes, yet vsed they the selfesame ceremonies, *(Hastæ proiectio)* as the Romanes did in pronouncing of their warres.

The Carthagineans.

There was a strange maner and custome among some nations, when they proclaimed warre, they would send a herauld with a present to theyr enemies, wrapped round about with the likenesse of snakes, which if the present would be vpõ conditions accepted, they would take away the snakes, and deliuer them the present: if otherwise, the herauld would deliuer the enemies the snakes in defiance, and bring the present away: this maner of defiance against their enemies, the old Corinthithians vsed, with others.

The olde Corinthians.

Now that you read the maner and forme of proclaiming of warres among diuers nations, you shall also obserue diuers fashions and ceremonies touching composition of peace, for both proclaiming of warre, and concluding

cluding of peace were in all authoritie, *Per vis faciale*, but altered in ceremonies.

CHAP. XIII.

Of the maner, and diuers ceremonies in concluding of peace.

THe concluding of peace of diuers nations, was in this sort, those that were sent as Heraulds to proclaime warre, were againe sent as Embassadors to entreate for peace in diuers Countries, for as bloud was sought by warres, so by bloud peace should be reconciled.

For as you heard the Lord did threaten warre long before warre came, to the Hebrewes, the Chaldeans, Assyrians, and the rest, by the Prophets and his Heraulds, and before these nations punished the first age for their sinnes with an vniuersal deluge ouer the whole world (eight persons excepted) and after made a league of peace, and gaue the Rainebowe as a signe in the heauens, not to destroy the world any more with water, and when the people againe transgressed his commaundements, the Lord commaunded his Prophets to threaten the Hebrues, the Chaldeans, and Assyrians, denouncing warre to punish them, as you heard of the Egiptians, the Sodomites, & others, with a condition of peace to continue betweene him and his people, which was written out in the law of *Moses*.

The Rainebowe.

This league was signified & confirmed also with the bloud of a lamb, as the bloud of couenant between God and man, the true type & figure of the lambe Christ Iesus, which gaue vs euerlasting peace by his bloud in the

new couenant: this peace was proclaimed to the shepheards in the field at *Bethelem* by legions of Angels, which came downe from heauen singing, glory bee to God on high, & on earth peace towards mē. This peace Christ repeated to his disciples, saying, Peace be vnto you, this peace he brought into the world, this peace he left with his people in the world, which the world cānot giue, for there is no peace to the wicked saith the Lord.

Luk. 24.

The manner and ceremonies of all natiōs in cōcluding of peace.

The ceremonies of euery natiō in all countries in concluding of peace, was generally by bloud, and as it were confirmed by an oath in supping each others bloud, or by dipping in of their swords, arrowes, flint-stones or wooll.

As the Meades drewe bloud out of theyr armes, the Lydians out of their shoulders, the Arabians out of their fingers: that by sucking and licking of each others bloud they thought it the soundest and surest testimony of peace and friendship that could be.

Radamistus & Mitrates.

The Armenians vsed to draw bloud, euery man out of his thumbe, & that euery man should licke an others bloud, in witnesse that all should liue in peace and loue therafter: so did *Radamistus* king of *Hiberia*, with *Mitrates* king of *Armenia*.

The Scythians.

But in the place where the Scythians concluded peace, they had a great bowle of wine before them, and there euery man letting a vaine to bleed into the bowle of wine, & then dipping a sword and an arrow into this bowle, dranke one to another this mingled wine and bloud, in token of peace and friendship between them.

The Carmās

In like maner the Carmanes, people in *Persia*, when they met together at a banquet, they would strike a vain in their forehead to draw bloud, to mingle their bloud with wine, & to drinke that one to an other, which was among

among them the greatest oath, & the surest bond of loue that could be.

The ceremonies of the Arabians, whē they were to be agreed with their enemies, they would draw bloud with a sharp flint stone out of their fingers into a dish, & therin dip white wooll, & certain small thin stones, with the which stones & wooll, they would rub and die their garments, to continue as a perpetuall league of peace betweene them. *Arabians.*

The old and auntient manner of the Persians was, to bring their wiues, their children, & their deareſt friends, and at their banquets, calling their hospitall gods to bee their witnesses, and their friends then present, to bee as pawnes, and pledges of their faith & peace, by drinking one to an other. *Persians.*

The Thracians and the Egiptians also had their ceremonies in contracting conditiōs of peace, which was, to drink wine out of an oxe horn one to an other, being an old ceremoniall custome among them of great antiquitie: for without drinking out of that oxe horne, no composition of peace could be taken in *Egipt*, or in *Thracia*, for the horne was an auntient monument reserued for that purpose. *The Thracians.*

Clearchus generall of the Lacedemonians, at what time the Persians and the Greekes were at composition of peace, *Clearchus* sacrificed a bull, a wolfe, a boare, and a ramme, and in the bloud of these sacrificed beasts, the Greekes dipt their swords, & the Persians their launces, as a full record before the gods of peace and amitie. *Clearchus.*

Aristides labouring much for vniuersall peace among the Greekes, after long ciuill warres, at the concluding of the peace, hee threw hotte fierie Iron bowles into the sea, praying vnto the gods, that as those *Aristides.*

fiery bowels were extinguished by water; euen so they that would breake this league of peace, and liue in *Greece* with all their friends and confederates, should be rooted out of *Greece*, or quite destroyed in *Greece*.

Agesilaus. Had *Agesilaus* bene so willing as *Aristides* was with *Epaminondas*, when all *Greece* came to *Lacedemon*, to make a generall peace, *Sparta* had not bene so plagued at the battell of *Leuctres*, where King *Cleombrotus* was slaine, and a thousand of the best souldiers and citizens of *Sparta*.

Fabius Max. *Fabius Max.* being sent by the Romanes, as an Embassador to the Carthagineans, vsed these words: I bring you here in the lap of my gowne, warre or peace, whereof you must make present choise.

Popilius. The like embassage the Romane *Popilius* carried frō *Rome* to *Antiochus Epiphanis*, opening the whole cause of his embassage. *Antiochus* seeming to cast off time with delayes, *Popilius* made a circuite with his rod round about him, saying: you must answere the Senators of *Rome* before you goe out of this round circuite, whether you will haue warre or peace: so valiant and stout the Romanes euer were, that they offered peace and warre together, and the enemies to make the choise.

Now hauing opened the maner & order of denouncing warres, and concluding of peace, before I proceed forward to military discipline taught in all countreys, and among all nations, I will set downe the maner and order how diuers nations were wont in olde time to yeeld and to seeke peace at their enemies, being in the enemies hands without hope of life, and readie to be ouerthrowne.

CHAP.

CHAP. XIIII.

The manner of yeelding among all nations. Of diuers battels and victories, and how the Romanes and the Greekes eſteemed their weapons.

THe maner of yeelding of diuers nations in old time was, either in the field to their enemies, or elſe by entreaty of peace, they ſhould come in baſe and ſimple apparell to offer theyr lands, their waters, their liuings, their cattels, their Temples, and their Cities. *The manner of yeelding.*

So the Egiptians came with poore ſimple garments, without weapons, to ſeeke peace at the enemies, and to yeeld themſelues, their Prieſts carrying their gods before them with ſacrifice.

So the cittizens of *Alexandria* came to yeeld themſelues to *Cæſar*.

So the Iewes came out of *Ieruſalem* with theyr high Prieſt, to meete *Alexander* the great, yeelding vnto him all dignitie and honour, ſubmitting themſelues vnto him. *Ioſep. lib. 2. cap. 8.*

So the Gibeonites came to *Ioſhua*, faigned themſelues Embaſſadors, tooke olde ſackes vpon their aſſes, and olde clowted ſhooes vpon their feete, and ſaid vnto *Ioſhua*, we be thy ſeruants, we be come from a far countrey, ſo *Ioſhua* conſented vnto peace, made a league with them, and ſuffered them to liue. *Ioſhue. 9.*

So the Sabine Embaſſadors when they came to yeeld themſelues to the old Roman kings, were demanded by *Torquin*: Do you & your people come to yeeld your ſelues to me & my people at *Rome*, your lands, your waters, your cities, your temples, your wealth, your liberties, and all that you haue? the Embaſſadors anſwered wee doo. *Liu. lib. 1.*

do, and I king *Torquine* accept and receiue your yeelding.

The yeelding of the Greeks

The Greekes likewise came as the Egiptians did, in sad mourning apparell, and offered boughes of Oliues, and branches of Lawrell to the enemies, as signes and tokens of submission, in yeelding and in seeking of peace.

The maner of the yeelding of the Persians.

The Persians maner was to offer land and water to the conquerour, as a signe of yeelding, for so the Persians sought of others, when they tooke warres in hand, before they conquered, which was their pride & brag. But the Athenians according to the lawe of armes put the Persian Embassadors to death, for that they sought land & water, before any warre was denounced, or battell giuen.

Assirians.

The Assirians also according to their wonted manner, when they come to yeeld themselues, their Priests come with their labels, miters, and holy ornaments, to seeke peace at the enemy.

The Syrians came to yeeld themselues with halters about their necks to *Achab* to entreat for peace for *Benhadad* their king, who said a litle before that the dust of *Samaria* was too little for euery one of his souldiers to haue a handfull.

With the Frenchmen and Spaniards, it was their custome and maner to yeeld to their enemies in shewing their hands and armes naked to the enemy.

The Lacedemonians maner in yeelding themselues to the enemies.

The Lacedemonians, when they sought peace and yeeded to the enemies, they threw their shields away from them, and tooke the enemies by the hand, saying *Herbando*, a word of yeelding.

For in all military discipline amõg all nations, and by martial lawes of all countries, those that were forced to seeke

seeke peace & yeeld themselues to the conqueror were to be accepted (*Iure deditionis*). Yet the Romanes could scant away with yeelding souldiers, for those Romane souldiers that yeelded themselues to *Pirrhus*, were not redeemed by the Romains, especially soldiers that yeelded in armour, were neuer after accepted as Romaines, and the souldiers that fled back from the enemies to his fellowes in the campe, should be met by the way and slaine by their owne fellowes, so that the Romaines would neuer grace a yeelded souldier. *Viget. lib. 2. cap. 14.* *Eutrop. li. 2.*

So *Philopomen* said, hearing certaine Grecians much commending a valiant captaine for his courage and policie, Can you said *Philopomen*, so commend a valiant captaine that yeelded himselfe, and was contented to be take prisoner aliue? I like the Romanes said *Philopomen*, that would neuer pay raunsome for a Romane captaine taken aliue in battell, and yet they would raunsome the body of a captaine slaine in the field to bury him. *Philopomens speech of the Romanes.*

Yet at the battell of *Pharsalia*, after *Pompey* and his captaines fled, and his army scattered, the rest yeelded to *Cæsar*, holding their targets on their heads, and deliuering their weapons to *Cæsar*.

So much the Romanes esteemed their targets, that laying them vpon their heades, though they yeelded their swords, their speares and other weapons to *Cæsar*, yet would they not yeelde their targets but together with their heads.

So did the Greekes esteeme their targets, that the Lacedemonians made a lawe, that that captaine or that souldier, that had lost his shield in the battell, should loose his life after the battell. *A souldier to lose his target in the fielde was death in Greece.*

And therfore the womē of *Lacedemonia* commanded their childrē whē they went to warres, holding vp, and shewing

shewing a Target in one of their hands, saying: *Aut cum hoc redeas, aut super hoc moriaris:* eyther to dye vpon their shields and targets in the field, or to bring with thē their targets from the field.

The saying of the women of Sparta.

So odious were coward souldiers in *Lacedemonia*, that the women of *Sparta* would meet their sonnes that fled from the battell, and hold vp their clothes, saying: where will you flye you cowards? will you creep again into your mothers belley?

Cornel. Tacit.

Of all nations, onely the Lacedemonians and the old Germans, were so seuere against those that lost their shields in the battell, that among the Germaines they should not be allowed to come to any publike councell, nor bee admitted to come to the Temples, or to the Church, to heare seruice.

Enemies finding their targets.

Though there was punishment appointed for souldiers that lost speare, launce, or any other military weapon, yet not capitall punishment, which was onely by law appointed to those souldiers that lost their shields, for that both the Greekes and the Romane captaines had their names written within theyr shieldes, and therefore they thought it moste ignominious, that their shelds should be lost, leaste their shields should bragge of their names, which made that worthy Captaine *Epaminondas*, beeing wounded to death at the battell at *Mantinea*, to enquire if his Target were safe, which beeing deliuered vnto him, hee tooke it and kissed it, and saide: now *Epaminondas* dyeth not, but beginneth to liue, for I haue two daughters of mine, *Mantinea* and *Leuctres*, to celebrate the fame of *Epaminondas*, which subdued the stout Lacedemodians, subiect vnto the Thæbans.

Their shields much esteemed among the Romains and the Grecians.

Oros. lib. 3. cap. 2.

Scypio Affricanus looking on a souldiers target which

was

was moſt braue and moſt richly adorned, ſaid I much commend thee to make moſt of that which defendeth and ſaueth thy life moſt often. *Front. lib. 4. cap. 1.*

So *Marius* and *Catulus* both Conſuls of *Rome*, in their warres againſt the Cymbrians, their ſouldiers, each one had his captaines name, and his owne name written on his ſhield and other military weapons, that by looking on their captaines name they might do the greater ſeruice to honour their captaines.

So auncient was the fame and honour in olde time giuen to targets and ſhields among the Grecians & the Troians, that the name of *Neptune* was written in the ſhields of the Grecians, and the name of *Minerua* on the ſhields of the Troians.

I will therefore ſpeake ſomething of the Grecian warres againſt the Perſians, before I intreat of military diſcipline, and I will mention but foure principall ſpeciall victories, which the Grecians had ouer the great kings of *Perſia*, for that the Grecians may not be thoght to eſteeme their targets for nothing.

The firſt and moſt renowned victorie of the Grecians ouer the Perſians, at the battell of *Platæa*, where of ſixe hundred thouſand fighting men, which *Mardonius* Generall of the Perſians had in his campe, there was ſlaine two hundred thouſand Perſians, and *Mardonius* himſelfe ſlaine by a Spartan ſouldier vnder *Pauſanias*. *Plut. in Ariſtide.* *Oroſ. lib. 2. cap. 8.*

In memory of this victory, there is a common aſſembly of all the ſtates of *Greece* at *Platæa*, where the Platæans make a ſolemne ſacrifice vnto *Iupiter* protector of their libertie, for thoſe noble Grecians that were ſlaine at *Platæa*, with chariots laden with braunches of firre trees, with noſegaies & garlands of triumphs, then followed a black bull, and ſome young noble gentlemen, *The Grecians victorie at Platæa.*

that carried great bowles full of wine, and others carried pots full of milk to powre vpon the graues of those dead noble captaines that died for their countrey, others carried oyles, perfumes, and sweete odours in glasses. After this followed the Generall, holding a funerall pot in the one hand, & a naked sword in the other, vnto the graues where these noble captaines & gentlemen were buried, that were slain in that battell, and there the General washed the pillars, arches & Images of those noble valiant Greeks that were wrought vpon them: then annointed them with oyles, sweet sauours, & after beautified them with sweet flowers & nosegaies, & crowned them with seueral kinds of garlands. In this solemne sort the Generall tooke a great bowle of wine, holding out his hād towards the graues, saying; I drinke to you noble captains and valiant gentlemē that died in the defence of *Greece*.

The funerall ceremonies for those captains that died in the battel at Platea.

Alexander the great vpon the graue of *Achilles*, vsed a funeral sacrifice, not altogether vnlike the Grecians maner, caused himselfe with diuers of his company to be washed, and after to be annointed with ointments, with garlands of mirtle vpō their heads, and in solemne procession to goe round about *Achilles* graue, all naked, sixe hundred yeares after *Achilles* death.

Alex. Neapoht. lib. 5. cap. 26.

So *Traiane* the Emperour in *Alexandria* vsed the like funerall sacrifice vpon *Alexanders* graue 400. yeares after *Alexanders* death, after the Romane maners & custome, with garlands & crowns made of flowers vpō his graue, with sacrifice of frankincense & other sweet odours, in the very same house in *Alexandria*, where *Alexander* dwelt, for he died at *Babilon*, & was buried in *Alexādria* his owne towne.

They vsed the like funerall ceremonies in the feast called *Parentalia* in *Rome*, which was celebrated with beanes, pulses, wafers and drie figges, laide vpon a bare

Parentalia. Alex. Neapolit. lib. 3. cap. 12.

flint

flint stone, on the graue of their dead parents, or their great friends and next kinsmen, which graue they deckt with flowers, nosegaies, and all kinde of sweet hearbes, and garlands, going about it naked, and after sitting about the graue of the dead banketting & feasting, much like to the feast called *Lemuralia*, where among the Grecians they drinke to the soules of the dead. *Lemuralia.*

The Iewes held an anuall feast called *Purym*, in memorie of their deliuerance from the malice of *Ammon*, who had obtained frō king *Ashuerus* lycence to destroy all the Iewes dwelling in 127. prouinces in *Persia*, vpon that very day that *Ammon* thought to kill the Iewes and hang *Mardocheus* vpon a gallows which he made of ten cubits high, was *Ammon* himself withhis ten sonshāgd vpon the same gallows which he made for *Mardocheus*. *A feast of the Iews called Purym.*

But to return to the victory at *Marathon*, for the which victory strife grew between the Lacedemonians & the Athenians, at what time *Milciades* was Generall for the Athenians, & *Pausanias* for the Lacedemonians, but the victory was by *Aristides* & by all men giuē to the Platæans to end the strife. This battel of *Marathon* was in the morning, and in the euening of the same day was the battel and victory at *Mycala*, though some hold opinion there was some distance of time betweene them. *Herodot. lib. vlt.*

Vpon the very day that *Lu. Crassus* was slaine by the Parthians at *Carras*, and his Romain army ouerthrown: vpon that very day fewe yeares after were the Parthiās ouerthrown by *Pub. Ventidius*, which so reuēged *Crassus* with such a slaughter of ꝯ Parthians ꝯ *Pachorus* the eldest son of the king was slain. And vpō the very day that the Cymbrians gaue the ouerthrow to the Romain Cōsull *Capio*, and his army, vpō that very same day *Marius* afterwards with terrible slaughter of ꝯ Cimbriās requited it. *Alex. Neapolit. lib. 4. cap. 20.*

Again the secōd victory which the Greciās had ouer

the Persian nauy by sea at *Salamina*, at what time armed men were seen in the aire that did reach out their hands from the Ile of *Ægina* towards the Grecian galleys, also songs were heard in the aire in the praise of *Bacchus*, and flames of fire were seen in the Element, with many moe wonders which appeared towardes the Citie *Eleusina*, this was one of the most glorious and greatest victories that euer the Greekes had, chiefly gotten by the pollicie and cunning of *Themistocles* the Athenian.

Some call her Artemisia. Oros. lib. 2. cap. 10. Hrodot. lib 8.

Artemidora, Queene of *Alicarnassus*, came to aide the Persians against the Grecians, as *Penthesselia* Queen of the Amazons came to aide the Troians in their wars against the Grecians, but the one died in *Greece* taking part with the Persians, and the other died in *Troy* in the quarrell of the Troians: yet some writers affirme that *Artemisia* was not slaine in *Greece*.

The victories of Themistocles ouer Xerxes & his armie.

In this battell *Xerxes* king of *Persia* had a thousand shippes of warres, of the which he lost eight hundred of them, and his Admirall called *Ariames* taken, the wisdome and foresight of *Themistocles* in this battell was honoured of all the Grecians, for it was equall to the famous battell at *Platæa*, for renowne and fame, though not so great a victorie, and yet *Themistocles* being but a young man, at the battell at *Platæa* vnder *Callimachus* and *Milciades*, two noble captaines of *Athens*, shewed himselfe so valiant that all *Greece* much commended his courage. *Themistocles* was euer wont to say in his youth, that the fame of *Milciades* victories & triumphs, would not suffer *Themistocles* to sleep nor to rest in his bed.

So likewise was *Themistocles* the cause of the most renowned victory of the Greekes ouer the Persians, by sea at *Artimisium*, where *Xerxes* with all his whole nauie was ouerthrowne.

This

This victory made *Themiſtocles* to be ſo honoured of the Grecians, that the Captaines after ſacrifice done, gaue him an Oliue braunch in token of victorie, and they ſent three hundred of their luſtie youthes to accompany *Themiſtocles*. His renowne grew ſuch by this victory, that when *Themiſtocles* came to the next feaſt of the Olympicall games, all the people caſt their eyes vpon him, clapping their hands, and ſhewing him vnto ſtraungers that knew him not, but *Themiſtocles* onely at *Artemiſium*, was the originall cauſe of the ſauing of all *Greece*, and did then moſt aduance the honour and glory of the Athenians, and was after battell done honoured aboue all the Grecians, and alſo all the Grecian captaines, hauing vpon the Aultar of their ſacrifice, ſworne that *Themiſtocles* beſt deſerued the glorie of that victory, yet was hee baniſhed from *Athens*, though his victories were ſo great ouer the Perſians, as *Hanibals* victories were ouer the Romanes.

The battel at Artemiſium.

Plut. in Themiſt.

CHAP. XV.

Of ſtraunge apparitions in the ayre, and prodigious myracles. Of ſeuen ſignes ſeene before the ouerthrow of Ieruſalem, with the laſt deſtruction thereof. Of diuers great Captains by the Lord appointed to fauour Ieruſalem *and the Iewes.*

MAny ſtrange apparitions were ſeene in the ayre in many places of *Greece*, before the victories which the Grecians had ouer the Perſians, and before the victories which the Affricans had ouer the Romanes. And firſt at the battell of *Salamina*, as you read before, where flames of fire were ſeene in the element, ſongs

the Persian nauy by sea at *Salamina*, at what time armed men were seen in the aire that did reach out their hands from the Ile of *Ægina* towards the Grecian galleys, also songs were heard in the aire in the praise of *Bacchus*, and flames of fire were seen in the Element, with many moe wonders which appeared towardes the Citie *Eleusina*, this was one of the most glorious and greatest victories that euer the Greekes had, chiefly gotten by the pollicie and cunning of *Themistocles* the Athenian.

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So likewise was *Themistocles* the cause of the most renowned victory of the Greekes ouer the Persians, by sea at *Artimisium*, where *Xerxes* with all his whole nauie was ouerthrowne.

This

This victory made *Themiſtocles* to be ſo honoured of the Grecians, that the Captaines after ſacrifice done, gaue him an Oliue braunch in token of victorie, and they ſent three hundred of their luſtie youthes to accompany *Themiſtocles*. His renowne grew ſuch by this victory, that when *Themiſtocles* came to the next feaſt of the Olympicall games, all the people caſt their eyes vpon him, clapping their hands, and ſhewing him vnto ſtraungers that knew him not, but *Themiſtocles* onely at *Artemiſium*, was the originall cauſe of the ſauing of all *Greece*, and did then moſt aduance the honour and glory of the Athenians, and was after battell done honoured aboue all the Grecians, and alſo all the Grecian captaines, hauing vpon the Aultar of their ſacrifice, ſworne that *Themiſtocles* beſt deſerued the glorie of that victory, yet was hee baniſhed from *Athens*, though his victories were ſo great ouer the Perſians, as *Hanibals* victories were ouer the Romanes.

The battel at Artemiſium.

Plut. in Themiſt.

CHAP. XV.

Of ſtraunge apparitions in the ayre, and prodigious myracles. Of ſeuen ſignes ſeene before the ouerthrow of Ieruſalem, with the laſt deſtruction thereof. Of diuers great Captains by the Lord appointed to fauour Ieruſalem *and the Iewes.*

MAny ſtrange apparitions were ſeene in the ayre in many places of *Greece*, before the victories which the Grecians had ouer the Perſians, and before the victories which the Affricans had ouer the Romanes. And firſt at the battell of *Salamina*, as you read before, where flames of fire were ſeene in the element, ſongs

were heard in the ayre in the praise of *Bacchus*, and armed men were seene in the aire, as you read before, that did reach out their hands from the Ile of *Ægina*, towards the Grecian galleys.

Strange apparitions in the ayre.

So at the battell at *Thrasymen*, at *Arpos*, the likenesse of bucklers were seene in the heauens, and the Sunne seemed to fight with the Moone at *Carpena*; and two Targets sweat bloud at *Sardinia*; and at the very battell it selfe, such earthquakes hapned, that townes and rocks fell to the earth, mountaines were carried frō one place to an other, and the riuers ranne backwards, yet in the battell it selfe it was neither knowne nor felt of the Romans, nor of the Affricans: for among the Romanes seldome happened any earth-quakes without great losse or harme, either by ouerthrowning of towns and cities, or losse of victories, as the Romanes supposed; and yet in the second Affrican war, 57. earthquakes hapned amōg the Romains in one yeare; also an oxe spake, & said, *Caue tibi Roma*. In *Piceno* it raigned stones. In *Cicilia* two Targets sweat bloud.

Val. Max. lib. 1. cap. 6.

At the citie *Antium* in *Italy*, bloud flowed out of the eares of corne, & many such prodigious signes, and yet not so many as were equall to the Romanes calamities, during the time of the second punike warre, but it was euer the greatnes of the Romanes to be most valiant in their greatest afflictiō. And as in the second Punike war an oxe spake, so in the time of *Torquine* ỹ proud after his ouerthrows in 2. battels, a dog spake, & a serpēt barked.

At the destructiō of *Cōstantinople* by the Turks, a great multitude of dogs were seen in the aire, after which followed a great nūber of diuers kinds of beasts, in maner and form of light armed souldiers; after them followed an other cōpany of beasts with spears & targets; another company

Alex. Neapolit. Genial. lib. 3. cap. 15.

company of beasts deuided in troups on horse, after thē followed a mightie monstrous man, of a terrible stature, riding vpō a terrible horse, which appeared 3. houres ouer the citie *Comū*, & vanished away a litle before night.

Strange apparitions & meteors haue bin in many battels seen in ꝑ aire, eclipses of sun & moone, earthquakes & such, besides many visiōs seen, & many voices yelded.

Pub. Vatinius a Roman Prætor, late walking out of *Rome*, there met him *Castor* and *Pollux*, vnknowne to *Vatinius*, like two goodly yong gentlemen on white horses, who told him that the Consul *Æmilius* had taken *Persius* K. of *Macedonia*, & ouerthrown his whole force, the selfesame day. *Vatinius* reciting the same to the Senate, was presētly cōmitted to prisō, vntil letters came frō *Pau. Æmil.* vnto *Rome* frō *Macedonia*, certifying ꝑ Senators of their victories, & taking of *Persius* the same day ꝑ *Vatinius* told thē. *P. Vatinius. Cic. de natura deorum. 1.*

In the wars that the Lucaniās had against the Romans, the likenes to a mā of exceeding great stature, appeared to the Romans, & spake these words, *Gradus victoriæ factus*, & after these words passed through the midst of the enemies, & vanished away; at that time the Romans got the victory, slew 20. thousand, & tooke 23. ensignes. *Valer. Max. lib. 1. cap. 6. de mirac.*

Camillus in his warres against the Vients, after the people were destroyed & the towne takē, the general *Camillus* commanded the souldiers to carry the Image of *Iuno* from *Veients* to *Rome*, and being demanded of one of the souldiers in a ieast whether she willingly would remoue from *Vients*, and come to *Rome*, the Image suddenly answered I wil: which words so amazed the Romans, that they with all honor brought her to *Rome*, and builded a temple to *Iuno* in mount *Auentine*, where she was honored as one of their chiefe gods among the Romanes. *Liui. 5. & Valer. Max. lib. 1. cap. 8.*

Thus the Romanes imagined that all their victories were had by means of their gods, & therfore brought as many

many gods as they could to *Rome*, and yet when *Pilate* wrote from *Ierusalem* to *Rome*, to his Lord and maister *Tiberius* the Emperor, to haue Christ allowed to be one of the Romane gods, *Pilate* was flatly denied, though the Emperour himselfe perswaded the Senators, of many myracles that Iesus had done in *Ierusalem*, but the Senate would not allow Iesus to come to *Rome* among their gods.

Pilate wrote to Tib. Cæsar

Iosephus writes, that at the destruction of *Ierusalem*, there were many signes seene in the ayre, and voyces heard in the earth, before the Citie was destroyed, and the Temple burned, signifying the calamitie which was at hand.

The first signe was a Comet, like a sword, hanging in the ayre ouer the Cittie of *Ierusalem*, which continued a whole tweluemoneth, contrarie to the nature of a Comet, which was not seene to continue past six moneths.

The second signe was a lightning that shined in the night time, about the Temple, and about the Aultar, as light as day, & this light continued the space of halfe an houre, of the which some iudged well, some otherwise.

Seuen signes seene before the destructiõ of Ierusalem.

The third straunge sight was, that an oxe beeing brought vp on the feast day to bee sacrificed, brought forth a lambe, which terrified the people, & made them much amazed.

The fourth myracle was, that the great brazen gate on the East side of the Temple, being lockt and strongly barred, opened of it selfe, which could scarce bee shut with the force of twentie men.

The fift signe was, that after the feast dayes, a little before Sunne setting, were seene Iron Charriots, and

an

an hoſt of armed men houering round about the citie in the cloudes.

The ſixt vpon the feaſt of Penticoſt, when the Prieſts went according to their maners, into the temple to celebrate diuine ſeruice, they heard as it were ſome noiſe or ſtirring, and after they heard a voyce that ſaid, *Migremus hinc*, Let vs remoue from this place.

The ſeuenth and laſt, and the ſtraungeſt ſigne of all, one *Ieſus* a ſimple man, ſeuen yeares before *Ieruſalē* was deſtroied, cried out, *Vox ab oriente*, a voyce from the eaſt, a voyce from the weſt, a voyce from the foure windes, a voyce againſt *Ieruſalem*, and againſt the Temple, and a voyce againſt all this people. *Ioſeph. lib. 7. cap. 12. de bello Iudaic.*

Thus went hee ſtill through all the ſtreetes of *Ieruſalē*, with theſe words in his mouth, *Væ Ieroſolymis*, though hee was whipt and ſcourged, and brought before the Romane Preſident *Albinus*, yet hee vſed all one words, woe to the Cittie, woe to the Temple, and woe to the people; thus hee cryed out for ſeuen yeares and fiue moneths, and at the laſt words which he ſpake, *Væ autem mihi*, a ſtone came from the wall and killed him.

This is written of *Ioſephus*, who was a Tetrarch in *Galiley*, and fought many battels with his countrey againſt the Romanes vntill he was taken by *Titus*, and brought with him to *Rome*, where he wrote of the antiquitie of the Iewes twentie bookes in Greeke, & wrote ſeuen bookes of the Iewiſh warres, and was as much eſteemed in *Rome*, as *Beroſus* the Chaldean was in *Athens*; but the Iewes little eſteemed *Nabuchodonozer* in the laſt deſtruction by *Ieremy* and *Ezechiel* before propheſied, they following the counſell of ſuch falſe Prophets that both propheſied and promiſed victorie to *Achab*, when he was ſlaine, and his army ouerthrowne:

so they said that the Babilonians should not come within *Ierusalem*, and they were beleeued, and *Ieremy* imprisoned; so now for all these signes seene, and for all that Christ propheſied the destruction of *Ierusalem*, & wept vpon mount Olyuet for the same, yet the Iewes beleeued no propheſie, weighed not the Romanes, no more then they weighed before the Babilonians.

Alex. Neapolit. lib. 3. cap. 15.

The like propheſie was found in *Cataldus* booke, Bishop of *Tarentum*, being long time before dead, who appeared in a vision to a Prieſt in *Naples*, and willed the Prieſt to dig in such a secret place and to bring a booke written by *Cataldus*, being so found in a table of lead nailed, and to shewe it to the king, where he found the calamities and eminent destruction of *Neapolis*.

In the twelfth yeare of *Nero* the Emperour, *Veſpaſian* was set with an army to subdue the Iewes, which could not be quiet, but rebelled euer againſt the Romanes, whom the Iewes mortally hated, though the Romanes had so many Preſidents vnder them to gouerne the Iewes, as *Pilate*, *Petronius*, *Feſtus*, *Albinus*, and last of all, *Florus*.

Yet they would not be brought to subiectiō. And after *Veſpaſiā* had cōquered all *Galiley*, where *Fla. Ioſephus* was appointed Tetrarch, who was taken in this warre, and all the whole Country beyond *Iorden*, as *Gadara*, *Macherunta*, *Hiericho*, and other cities, *Ieruſalem* hee gaue to his sonne *Titus* to lay siege to it, and *Veſpaſian* went to *Alexandria*, and from thence to *Rome*, leauing *Titus* to subdue the Iewes at *Ieruſalem*. For vpon the very day that Christ dyed vpon the Croſſe in mount *Golgotha*, on the same very day eight and thirtie yeares after, was *Ieruſalem* taken, and destroyed quite to the ground by *Titus*, the Temple burnt, eleuen hundred thousand slain with the

The last ouerthrow of Ieruſalem by Titus and Veſpaſian.

sword

sword and famine, an hundred thousand solde publikely as slaues, and sixteene thousand were sent to *Rome*, to beautifie his fathers triumph, as *Iosephus* an eye-witnesse doth report.

The Iewes looked not for their destruction so nigh at hand, they obserued by tradition of some of their Rabines, that their *Messias* should come about the time of *Augustus*, as a magnificent mighty king, & not as a poore man, the sonne of a Carpenter, whom the Iewes whipt and scourged, for that he tooke vpō him to be the sonne of God, & made himself *Messias*, the Iewes litle thought that he was the *Messas*, when they cryed to *Pilate* to haue him crucified in *Golgotha*, saying: his bloud be vpon vs, and vpon our children.

The greedie desire and expectation of the people was such, that many tooke vpon them to call themselues the *Messias*, as *Iudas Galileus*, and an other called *Atonges* a shepheard: but aboue them all, one *Barcozba* had diuers followers, & was receiued for their *Messas* thirtie yeares, but when they saw that he could not defend them from the Romanes, they would no longer accept him for their *Messias*, but slew him. *Diuers faigned thēselues to be the Messias.*

Titus proceedeth forward to destroy the Iewes, but especially the Priests, the Scribes, & Pharisies, on whom he had no mercie, saying, that they chiefly ought to dye with the sword, sithence the temple was burnt with fire, they onely being rebellious and seditious, and the cause of the destrnction of the citie. *Titus* spared none of the stocke of *Herod*.

In this warres of *Titus* were ten of the learned Rabbines slaine, whose names *I* thought good to write, as I found them written in *Genebrardus* Chronicles.

Ten Rabins slaine at the siege of Ierusalem.

Rabbi Simeon ben Gamaliel.
Rabbi Ismael ben Elizei.
Rabbi Hanina ben Tedarion.
Rabbi Husiphith.
Rabbi Eleazer ben Samaa.
Rabbi Iuda ben Dama.
Rabbi Isbak Scribam.
Rabbi Iuda ben Hachinas.
Rabbi Iuda ben Baba.
Rabbi Askiba.

These tenne Rabbines were slaine by *Titus*, which the Iewes record in theyr latter Talmud for tenne martyrs, and after *Ierusalem* was thus destroied, *Titus* appointed *Rabbi Iohanan ben Zachai*, gouernour ouer the remnant of the Iewes in *Abua*, *Byther*, *Oza*, & other places, as *Nabuchodonozer* did appoint *Godoliah* gouernor of the rest of the Iewes when he destroyed *Ierusalem*, in the time of *Zedechia* the king.

Titus also left *Ronia*, a younger brother of *Fla. Iosephus*, to gouerne other places in *Iudah*, and he returned with his prisoners and captiues which he brought with him to *Rome*, to beautifie his fathers triumphes and his. This was the fift and last ouerthrow of the Iewes, & destruction of *Ierusalem*.

Ierusalem destroied 5. times.

First by *Shesac* King of *Egipt*, in the time of *Rehoboam*; secondly by *Nabuchodonozer*, in the time of *Zedechias*, the last King of *Iudah*: thirdly by *Antiochus*: fourthly by *Pompey* the great: and fiftly and last, by *Titus* and *Vespasian*.

Thus the Iewes that subdued all natiõs before them, and conquered all the Kings about them, that in the time of *Ioshua* & *Dauid*, all the earth trembled at the naming of the Iewes, whose gouernment continued from *Abraham* to *Vespasian*, two thousand yeares and more, though for a time, while they were in *Egipt* 430. yeares, litle spoken of, vntil the Lord raised them, & so strengthned thẽ vnder *Moses* and *Ioshua*, that first they ouerthrew

Pharao

Pharao and his kingdome, & after ſubdued the Canaanites, Edomites, Moabites, Ammonites, Philiſtines, and the Syrians, which of the Hebrewes were called Aromites, the ſtrongeſt nation vpon the earth at that time, which were ſubdued notwithſtanding by *Dauid*.

Thus the Iewes which were as famous, and feared as much in thoſe dayes, as the Romanes were in the time of their Conſuls, are now ſo deſtroyed, and their country ſubdued like wandring baniſhed mē, without king, lawe, or countrey.

The cauſe wherof was the ſinne of *Ieruſalem*, which would neuer acknowledge the goodneſſe of God towards them, nor his myracles and his mercy wrought amongſt them, they refuſed his grace offered, and perſecuted him moſt violently to death. Yet *Dioniſius Areopagita* and his fellow *Appollonius*, in the citie of *Eliopolis* in *Egipt*, they both obſerued by the Eclipſe of the Sun, at the verie houre the ſonne of God ſuffered, more then the rebellious Iewes did, for all the bleſſings and mercies which they had receiued, they cried out ſtill vnto *Pilate*, crucifie him, his blood be vpon vs, and vpon our children.

Dyoniſius & Appollonius.

Theſe learned Heathens openly confeſſed in *Egipt*, that either the ſonne of God did ſuffer death, or elſe the frame of the whole worlde ſhould be diſſolued, theſe two Heathens confeſſed and named him to bee the ſonne of God, but the vngratefull Iewes called and named him the ſonne of *Ioſeph* the Carpenter, in contempt of him, and therefore it is conuenient to ſet forth the great goodneſſe of the Lorde in a briefe and a ſhort catalogue, what the Lord hath done to *Iſrael*, ſince he brought them out of the furnace of *Egipt*, where they were bond-ſlaues vnder *Pharao*, 430. yeares, euen from

the first comming of *Abraham* into *Egipt*, vntill *Moses* brought them out of *Egipt*.

For after *Esau* & *Iacob* had diuided their fathers possession, *Esau* went to dwell in *Edumea*, and *Iacob* tooke for his part *Canaan*, where he dwelt and his childrē, vntil *Iacob* went to *Egipt* with all his family to his sonne *Ioseph*, which was 215. yeares after the being of *Abraham* in *Egipt*, and 215. yeares before *Moses* brought the childrē of *Israel* out of *Egipt* into the land of *Canaan*, at what time the law was written & giuen to *Moses* in mount Sinai, to gouern the people; and after the lawe was giuen, the Tabernacle was commaunded by *Moses* to be made in the wilderneſſe, which ſhould ſtand to them for a Temple to ſerue the Lord, and after the Tabernacle, the Arke was made, where the tables of the lawe were commaunded by *Moses* at his death to be kept, where *Moses* gouerned the whole army of the Hebrues fortie yeares before they went ouer *Iorden*.

The Tabernacle was made.

And *Moyses* before he died, he deliuered the army of the Hebrewes into the hands of *Ioshua*, with a charge from the Lord, vnder whom they passed into the lande of *Canaan*, after whose death they began to be rebellious & seditious. Yet the Lord fauoured thē, & sent thē stout and wise gouernors, as *Iudah*, *Ehud*, *Barac*, *Iephtha*, *Gedeō*, and *Sampson*, yet stil rebelled they like Idolatrous people against the Lord, that they were weary of that gouernment, and reiected *Samuel* & his gouernmēt, and would haue a king: the Lord denied them nothing, and they had kings to rule them: during which time of kings, Idolatry presently crept in, that the lord & his lawes were forsaken, and *Baal* with his prophets & priests accepted. Hence grew ciuil warres between the 12. Tribes, ten against two, that of one kingdom they made two, so that there

Ioseph. lib 5. cap. 5. 6. 7. 8.

there was nothing but ſlaughter and blood, betweene the houſe of *Iſrael* & the houſe of *Iudah*: and that ſtraight after *Solomons* death 500. thouſand were ſlain in mount *Zemaraim* of the king of *Iſraels* ſide, by the king of *Iudah*.

Againe ſuch a ſlaughter of the king of *Iudahs* ſide by the king of *Iſrael*, that two hundred thouſand of womē and children were taken priſoners in *Samaria*, ſo that they waſted and ſpoyled one another in ſuch ſort, that frō a happy & populous people, by forſaking their Lord and God, they became a moſt miſerable & Idolatrous people to ſerue ſtrange gods. For during the time of *Dauid* which was 40. yeares, the kingdome of *Iſrael* was the moſt famous & renowned kingdome of the world. For ſo the Lord ſpake, I will make the Princes of *Iudah*, like coales of fire among the wood, and like a fire-brand in the ſheafe, and they ſhal deuour all people round about them. So *Dauid* brought all the kings & nations about, ſubiect & tributary vnto *Iſrael*, whoſe happie whole gouernment was ſuch, that at his death hee left a hundred thouſand talents to his ſonne *Solomon* to build a temple to the Lord, which he himſelf had determined to build; but that the Prophet *Nathā* warned him from the Lord that he ſhould not, for that he was a man of blood, but that *Solomon* his ſonne ſhould build him a houſe.

100000. *talents left by Dauid to Solomon to builde the temple.*

This kingdom of *Iſrael* being ſo happy (as you heard) in king *Dauids* time, and in *Solomons* time, ſo glorious a temple builded, and ſo richly furniſhed vnto the Lord, that in *Solomons* time, ſuch plentie was in *Ieruſalē*, mony was no more eſteemed thē ſtones in the ſtreets, yet preſently vpō *Solomons* death in the time of *Rehoboham* his ſonne, the ſtate of *Ieruſalem* was ſo obſcured & altered, that the citie was ſackt, and the temple robd, with great ſlaughter of people by *Sheſac* king of *Egipt*, ſo that the wealth and treaſure of *Ieruſalem* and of the temple, was carried by *Sheſac* into *Egipt*.

Ioſeph. lib. 8. cap. 8.

Againe

Againe the kings of *Israel* became so Idolatrous, that there were no gods among the Heathens, but they were as gods worshipped in *Israel*, so that they were far worse then the Grecians or the Romans, who would allow no strange gods to raigne neither in *Athens* nor in *Rome*, and therefore for that they forsooke the Lord, the Lord forsooke them, and gaue them ouer, and their kingdome to the Assirians, by the hand of *Salmanasser*, and so *Samaria* and other townes in *Israel* were inhabited by strangers.

Ioseph. lib. 9. cap. 14.

So the kings of *Iudah* after *Israel* within 133. yeares after, were carried captiues into *Babilon* by *Nabuchodonozer*, yet the Lord gaue them not ouer, but brought them within 70. yeares after againe to *Ierusaleu*, & stirred vp *Cyrus*, *Darius*, and *Artaxerxes*, three great kings of *Persia*, to fauour and to aide them with license to returne to their countrey, to inhabit *Ierusalem* with money and much treasure, to build vp the Temple, redeliuering vnto them all the rich vessels of gold and siluer, which *Salomon* left in the Temple at his death, and which *Nabuchodonozer* tooke away from the Temple, and brought to *Babilon*.

Three great kings of Persia fauoured the Iewes.

After *Cyrus* and these kings of *Persia*, the Lord stirred vp a great Heathen Prince *Alexander* the great, who when he came to *Ierusalem*, lighted off his horse, and came to meet the high Priest, and reuerenced him with great obeysance, where were read vnto him the propheses of *Daniel*, where it was found that a Grecian Prince should subdue the Persian kingdome, which *Alexander* acknowledged to be himselfe, and therefore went into the temple & sacrificed to the God of *Israel*, and not only freely granted to the high Priest whatsoeuer he would aske, but commaunded him to aske what he would haue him do, & the high Priest asked nothing but

Alexander reuerenced the high priest in Ierusalem

Ioseph. lib. 11. cap. 8.

but that the Iewes that dwelt in *Babilon*, in *Medea*, and in other countreys about vnder his gouernment, might enioy and liue according to the lawes of their countrey, which *Alexander* graunted, beſides his great and liberall gifts which he beſtowed vpon the Prieſt & the temple.

Nabuchodonozer vſed himſelfe otherwiſe then *Alexander* did againſt *Iudah*, for he commanded *Holofernus*, to ſpare no people, no kingdome, ſaying, *Non Parcet oculus tuus vlli regno*. The terror of *Holofernus* army thereby was ſuch, that they came out of euery citie crowned with crownes on their heads, and lamps in their hands, to receiue him with all kind of muſicke, and with daunсing & ſongs to pleaſe him, yet could they not mittigate the fierceneſſe of his fury. *Iudith. 2. and 3.*

After *Alexander* the Lord ſtirred vp *Pthol. Philadelphus*, ſo to fauour the Iſraelits, & to loue their lawes, that he had the lawes of *Iſrael* written in the Greeke tongue in *Alexandria*, and releaſed many priſoners and captiues of the Iews, to the number of 120000. (which *Ptol. Lagus* his preceſſor had brought from *Iudah* to *Egipt*,) with as great bountifull rewards & gifts, as *Alexander* did. *Ioſeph. lib. 12 cap. 2.*

So *Zeleucus* ſhewed ſuch fauour to the Iewes dwelling in *Antioch*, in *Ionia*, & in *Epheſus*, that he graunted to them the liberties & lawes of their countrey.

After *Zeleucus* the Lord ſtirred vp *Antiochus* the great, being before a great enemy of the Iewes; & after *Antiochus* many of the kings of *Aſia*, ſo to fauour them, that all the cities of *Aſia* where the Iewes dwelt, ſhould ſuffer them to liue according to the laws of their country, and to enioy the benefites of the ſame, and though many of the Aſſirian kings troubled and moleſted them with great warres, which ioyned themſelues with the Samaritans to ſubdue the kingdome of *Iudah*. *Ioſeph. lib. 12 cap. 3.*

Yet the Lord raiſed vp the houſe of *Aſſamonias*, *Mattathias*

thias to resist the violence of the Assyrians, and after him his sonne *Iu. Machabæus*, who slew of the enemies, Edumeans and Assyrians, that sought the ouerthrowe of his countrey, two hundred, thirtie sixe thousand, and seuen hundred, in the defence of *Ierusalem*, and after him his other foure bretheren forsooke not the lawes of the Lord for all the tyrannie of the Romane Emperors and the Assyrian Kings.

Ioseph. lib. 12 cap. 9.

1. Machab. 3. cap.

But the Iewes from time to time so reuoulted from the Lord, that *Aristobulus* the sonne of *Hircanus*, made himselfe a King 481. yeares after the returne of the captiuitie of the Iewes from *Babilon*, but hee enioyed his kingdome but one yeare after he famished his mother and killed his brother, for in *Iudah* their kings had no better succession then the kings of *Rome* had, though in both the kingdomes, they made great meanes to become kings. After this *Aristobulus*, there was no king among the Iewes vntill *Herod*, who was made by the Senators of *Rome*, with the consent of *Augustus Cæsar*, and *Mar. Antonius*, both Emperours of *Rome*, vnder whom *Iudah* was a Prouince.

Aristobulus first king of the Iewes after their captiuitie.

Ioseph. lib. 13 cap. 19.

Yet one false *Alexander* a Iew, most subtilly adopted himselfe, being very like to *Herod*, to be of the stock and family of *Herod*, and brother to *Aristobulus*, and thereby claimed to bee king of *Iudah*, saying, that he was *Herods* sonne, as false *Philip* faigned himselfe in *Macedonia*, to be *Persius* sonne king *Philips* brother, and as the common people there reuerenced false *Philippe* in *Macedonia*, so likewise in all parts of *Iurie* was this false *Alexander* carried in coach from Cittie to Cittie, with all the reuerence and honour that could bee, as though he were their true and lawfull king, but being brought to *Rome* before *Cæsar*, who found by the hardnesse of his

Pseudalexander.

Ioseph. lib. 17 cap. 14.

Pseudophilippus.

his hands, and rudeneſſe of his behauiour, that hee was not brought vp like a Kings ſonne, and therefore *Cæſar* hauing found his falſhood, bound him all his life time as a galley ſlaue, and commaunded all his counſellors and conſpirators to bee killed with the ſword.

This houſe continued vntill the laſt deſtruction of *Ieruſalem*.

So that the Iewes after Chriſt his death, beeing euery where afflicted and oppreſſed, from *Babilon* were forced to flie to *Zeleucia*, the chiefe Citie in all *Syria*, which *Zeleucus Niçanor* builded; a Towne where Greekes, Macedonians and Syrians dwelt together: there alſo the Greekes and the Syrians conſpired together againſt the Iewes that there dwelt, and ſlew trecherouſly of them to the number of 50000. *Affliction of the Iewes.*

So ſedition alſo began between the Iewes in *Alexandria*, and the Ægiptians: in *Samaria* betweene the Samaritans and the Iewes, and all the Iewes which dwelt in *Rome*, in *Sardinia*, & other places of the Romaine Empire, were from thence baniſhed. *Ioſeph. lib. 9. cap. 14.*

Theſe Iewes had not ſo much as a place to reſt vpon the earth, but were ſcattered like rogues & vagabounds euery where, without credit or loue, without Prince, Prieſt, law or religion, (the iuſt iudgement of the Lord) for their blaſphemy againſt the ſonne of God, ſaying: his bloud be vpon vs and our children. Thus the Iewes whom *Moſes* & *Aaron* brought out of *Egipt*, to the number of ſix hundred thouſand, died all in the wilderneſſe, for their rebellious mutinie.

Moſes and *Eleazer* (after *Aarons* death) numbred the people in the wilderneſſe, where all the other died, and they found ſixe hundred thouſand, ſeuenteen hundred and thirtie able and ſufficient men for the warres, and yet not one of them which *Moſes* & *Aaron* numbred *Moſes numbred the people.*

Num.26. in the deſart of *Sinai* after they came out of *Egipt*, ſauing *Ioſhua* & *Caleb*, but died in the wilderneſſe, for diſobedience and ſtubberneſſe, euer preferring the cucumbers, melons, oynions & garlicks of *Egipt*, before *Mãna*, quailes, and ſweete water which they had from euery rocke in the wilderneſſe, where neither their cloathes were worne, nor their ſhooes ſpent for fortie yeares, yet *Egipt* which ſhould be a hel to them, was their paradice.

The tenne Tribes of *Iſrael* raigned in *Samaria* 240. yeares, ſeuen moneths, and ſeueu daies, during which time they neither obeyed the lawes of the Lord, nor heard the Prophets that forewarned them of theſe calamities which were to come, and therfore the Lord gaue them ouer, & they were taken priſoners, & their laſt king *Oſea*, & brought captiues by *Salmanaſſer* vnto *Niniuie*.

So the kingdome of *Iudah* and the houſe of *Dauid* was likewiſe taken by *Nabuchodonozer* in the eleuenth yeare of *Zedechiah*, the laſt king of *Iudah*, who was taken captiue, his noble men & his children ſlaine in his ſight, before his eyes were pluckt out, and after led in a chaine vnto *Babilon*, where he died in priſon 133. yeares after the kingdome of *Iſrael* was deſtroyed by *Salmanaſſer*, that was the cauſe of his miſerable end, for the contempt he had to the Prophet *Ieremy*, diſdaining either to hear him, or to read his booke, for before any king raigned in *Iſrael* Iudges by the Lord appointed, ruled 370. yeares, the kings of *Iudah* after *Solomons* death raigned 395. yeares, which agreeth well with *Ioſephus* account.

Zedechia taken captiue.

Ioſeph. li. 10. cap. 2.

And ſo of the continuance of the Biſhops or high Prieſts, euen from the building of the temple of *Solomon* (*Sadoc* being their firſt high Prieſt or Biſhop) were ſeuẽteene high Prieſts or Biſhops in *Ieruſalem*, by ſucceſſion of the children after their fathers.

The end of the ſecond booke.

The third Booke of the Stratagems of *Ieruſalem.*

CHAP. I.

Of the care and diligence which Kingdomes and Countries tooke in military diſcipline to exerciſe their ſouldiers.

THe Romanes moſt careſull in all military diſcipline, in no wiſe truſted ſtrangers, but euery Romaine ſouldier ſhould take a military oath by the Coloncll.

No mercenary ſouldiers allowed by the Romains or the Perſians.

The Perſiãs alſo, were in this point like the Romains, for not admitting of mercenary ſouldiers: ſeldome is found any conſtancie or ſoundneſſe in mercenary ſouldiers, as by too many examples the Romanes and others found.

Iugurth by trechery of fewe Thracians that ſerued the Romanes in *Affrike*, in the night time betraied the Romanes to *Iugurth*, and made a great ſlaughter of them. *Salluſt.*

In like ſort the Theſſalians were trecherous to the Athenians whom they truſted, but they forſooke the Athenians at the battel of *Tanagra*, wherby through their falſehood and trecherie to the Athenians, the victorie fell to the Lacedemonians, therefore neither the Ro- *Thucid. 1.*

manes nor the Persians trusted any mercenary souldiers, for mercenary souldiers and strangers are not to be trusted, for they doo not onely forsake their friends in any danger, but ioyne with the enemy for any aduantage. So did the Gaules in the warres of *Carthage*, slew the watch of the Romanes, and fled to *Hanibal*.

Liui. 21.

The lawe of armes in euery countrey should holde and maintain the crowne & dignity of the prince by the sword, so most necessary it is, that subiects should be looked vnto with great care and prouision to maintain the willing, forward, and good souldiers, & due punishmēts and sharpe corrections for euill, leaud, & wicked disposed men, careless of their countries good. How carefull euery common-wealth hath bene of this, you shall read first of euery kingdome & country seueral punishments by law appointed, & after of the rewards, honor, & dignities of good souldiers; of which *Plato* saith: *Omnis respub: pœna & Præmio continetur.*

Care of countries for souldiers.

Ageſilaus therefore appointed gifts and rewards to draw and encourage his souldiers to shoote, to throwe the dart, the sling, to ride, to runne, and with diligence and care to keepe them seuerely from faults & offences, and to exercise them in martiall feates, which kinde of exercise among the Greekes was most commonly vsed, called *Pentatlon*, in the games of *Olympia* & *Isthmia*, to honor *Hercules* and *Theſius*, two protectors and principall captaines that loued souldiers.

Ageſilaus his exerciſe for his ſouldiers.

Alexander the great was so seuere in martiall lawes towards his souldiers, that if any souldier or captain shuld lye, or be any way proued a lyer, hee should be depriued frō his office and place of seruice, & banished from his camp: for so was *Antigenes*, though a valiant captaine otherwise, yet was both casseerd & banished for making of a lye.

Antigenes baniſhed for a lye.

Alex-

Alexander after he had banished all bakers, cookes, brewers, and such like frō his campe, said, that marching in their armour in the night, they should prouide them a dinner, & a stomacke to eate theyr dinner against the next morning, & as for a supper, he said they should not looke for wine nor flesh to sleepe after it, but for bread, and hee would prouide for water, which is the onely foode of a souldier, and the most necessary care of a generall. Hereby his souldiers being brought vp by *Philip* king of *Macedonia* his father, were hardned with continuall paine and trauell, and long exercises of warres, that *Alexander* with an army of thirtie thousand, after he had vanquished *Darius* king of *Persia*, he proceeded forwards without any resistance, but by yeelding of all the Kings of the East countries. It is not read that *Alexander* vsed any stratagemes as his father *Philippe* did.

Alexander his lawes & exercises for his souldiers.

The like hardinesse and courage was found in *Masinissa* king of *Numidia*, being foure score yeares old, that he in the cold winter and hard frost, bareheaded, would march before his souldiers ouer mountaines, through woods and desart places, with such paine and trauell, with such hunger and thirst, as hee beeing a king and a captain, marching before, heauie and laden with armors, the souldiers were kindled with great courage to follow after, being driuen therevnto for very shame, to imitate such a valiant captaine. Well therefore *Lysander* said, that a Lyon before three hundred Deares, was better then a timerous Deare before three hundred Lyons. And as well did *Iphicrates* the Athenian captaine compare the whole band of an army to the whole body of a man: for as the head gouerneth & ruleth the whole body, so the Generall ruleth and gouerneth the whole army.

Masinissas hardinesse in marching.

Lysander.

Iphicrates.

Fabius

Fabius Max. would neuer suffer his souldiers to be either sloathfull or idle, but before they should take any ease, he would stil remoue his whole camp from place place, to keepe his souldiers in exercise of seruice, and to auoyd sluggishnesse and idlenesse, which idlenesse was the first beginning of *Hannibals* ruine in *Italy*, and as after followed the whole ouerthrow of all his Affrican Army in *Campania*, for they still tooke their ease and pleasure in *Capua* without military trauell of exercise.

The diligẽce of Fabius Max. to his souldiers.

For we read that *Epaminondas* that famous Thæban captaine, finding one of his souldiers idle and sleeping in his tent, did runne him through with his speare, and turning to his army, said, wee left this souldier as wee found him.

The like did *Iu. Cæsar*, finding one of his army asleep, caused him to be bound to a poste, and he himselfe with his Lieftenants and Captaines, shot him to death, speaking loud to his captains and souldiers, we must purge our army with the sacrifice of such dead souldiers; for said *Cæsar*, *Frater enim mortis somnus est.*

Scypios saying to his souldiers. Veget. lib. 3.

Therefore *Scypio Affrican* was wont to say to idle lazie souldiers, that the souldiers that would not haue their swords and speares imbrewed with the bloud of the enemies, like valiant souldiers should be diggers and deluers like slaues in their shirts, with dyrtie mattockes and spades, in lewe of swords.

And so *Cæsar* said, that the souldiers that could not vse their swords and shields, should vse the mattock and spade.

Bochoris lawes. Diod. sic. lib. 12.

Bochoris decreed a military lawe against sloathfull and idle souldiers in *Egipt*, that would not obey theyr captaines, or forsooke their standart, they should be remoued

remoue from the place where they serued, and become *agrarij milites*, base souldiers as they began first, and if any souldier would open any secrets to the enemies, he should haue his tongue cut out of his head by the lawe of *Bocchoris*.

The fatte and full fed souldier among the Romanes, that neither could nor would take paines on foote or on horse, the captain might take his horse from vnder him, and giue him to an other.

So *Agesilaus* did in the *Peloponesian* warres in *Greece*, for when he sawe young braue souldiers of *Asia* in his campe, which had more pride in their apparell, then care of their seruice, more like to women then to men, *Agesilaus* tooke their braue and fine apparell from them, and gaue it to those souldiers that better deserued it, and forced them to serue very bare and naked, vntill they knew better how to become souldiers. *Agesilaus military discipline.*

So the Romanes vsed to take the speares from those souldiers that were giuē to idlenesse and sloathfulnesse, though before through seruice they wonne them, and deserued them. They also vsed to open a vaine vpon the forehead of a wilde, rash, and disobedient souldier, to let him bleed to become sober.

The Gaules vsed to put a marke vpon the souldiers girdle, which if the souldier through idlenes would not keepe himselfe within that marke, he should be straightly kept in prison with thin dyet, vntill the marke of his girdle would serue him. *Cæsar lib. 5. de bello gallic.*

The olde Gaules had an other lawe, that hee which came last to the muster should be slaine in the presence of the multitude, for that hee seemed vnwilling to come, & to be with the first to answere for himselfe and for his countrey.

It was ſo alſo among the Romanes, that hee which would not anſwere to the firſt call at any publike muſter of ſouldiers, ſhould be noted as a great offender to his country, and baniſhed out of his countrey, as a man not borne nor fit for his countrey.

The exerciſe of Eumenes to his ſouldiers.

Eumenes a noble captaine, a ſouldier of *Alexander* the great, to take that ſluggiſhneſſe from his ſouldiers that grew by idleneſſe, did acquaint them with trauell and paine to keepe them in breath, ſometimes marching forwards faire and ſoftly, and then retiring with great haſte vpon the ſudden, much like to the Parthians in theyr fighting, taking vpon them to flee for feare from the enemies, to drawe the enemies after them, and then to returne vpon the ſudden againe to fight with their enemies: ſo did *Eumenes* by his ſouldiers, which made them readie in ſeruice as well backwards as forwards, which many captaines vſed as ſtratagems.

Fabius Max.

Fabius Max. thought good to reclaime the faults of an euil and ignorant ſouldier by lenitie and gentleneſſe, and wiſhed no captaine to vſe his ſouldiers more ſharply then the husbandman vſed his Figge trees, Oliue trees, and wilde Pomegranates, which by pruming and good handling of them, do alter their hard & wilde nature.

Charondas made a lawe to puniſh thoſe ſouldiers that loytred in their countrey, and refuſed to goe to warres for their countrey, and alſo thoſe ſouldiers that were in the warres, that brake any martial order by leauing their enſigne and their company, the ſouldier that ſo offended, ſhould be cloathed in a womans apparell, and bee brought into the midſt of the campe, and there to ſtand in the ſight of all the army three ſeuerall daies together. So *Artaxerxes* vſed cowardly ſouldiers in *Perſia* with the

same selfe lawe as *Charondas* did.

And therefore *Attil. Regulus* passing with his Army from *Samnium* to *Lucerna*, met with the enemies vnexpected: his souldiers being taken vpon the sudden, began to flye, *Regulus* commaunded certaine of his captains to kill those souldiers that fled from the enemies. *Front. lib. 4. cap. 1.*

The old Romanes for the greatest punishment they had for their slaues in *Martius Corilianus* time, was, to carrie a limmer on his shoulders, that is fastned to the axeltree of a coach called *Furca*, and compelled to go vp and downe in that sort among his neighbours, and after to be called *Furcifer*.

Certaine military punishments by law of Armes set downe: *Castigatio, Pecuniariæ mulctæ, numerum indictio, militiæ mutatio, gradus deiectio, ignominiosa missio.* I will spare to put them in English because they are in English mentioned before. *Modesti. de re militari.*

If any be desirous of more military punishments, let him read *Vegetius*, the third booke and fourth chapter, where hee setteth downe that if a souldier beeing punished for any offence by him committed, should contrary his Captaine or the Collonell, by resisting or staying his captaines hands, or by breaking the staffe or the sticke wherwith he is punished, he is by martiall law displaced from the place he serueth in, and quite remoued from the campe. *Military punishment for souldiers.*

If any souldier resist correction, & lay violent hands on his Captaine or Collonell when he is corrected, he is to suffer capitall punishment, which is death by martiall law appointed.

Augustus Cæsar commaunded those souldiers that offended in the campe, with sloathfulnesse and idlenesse, which framed not thẽselues like souldiers, to carry vpon *Augustus Cæsar.*

Decempede. their backes *Decempedam*, a pearch or pole of ten foote long, ſometimes to carrie turffes in their ſhirts bare-legd and barefooted, to be flowted and ſcoffed of their company.

Sertorius. *Sertorius* for that he ſaw a number of ſouldiers negligently omit military diſcipline, he cauſed them to bee whipt and ſcourged in the midſt of the Campe, threatning death for the leaſt fault the next time they offended. For ſaid *Sertorius*, *In bello bis peccare non licet.*

Genutius. *Genutius* the Conſull, diſauthoriſed and purged his campe of foure thouſand ſouldiers, whom hee found ſloathfull and negligent in the army, and brought them to open publique puniſhment.

Cyrus therfore after he had conquered the Lydians, knowing them to be ſoft and effeminate ſouldiers, ſuffered none of them to be in his campe.

Among the Carthaginians, the Lacedemonians,
Plato. and they of *Creete*, a lawe was made, confirmed by *Plato* in *Greece*, that no ſouldier might drinke wine during the time of theyr warres, which made *Marius* to ſpeake to his Armye, perceiuing them to bee verie thyrſtie, we muſt breake our thirſt in yonder Riuer after the battell.

Pittacus. *Pittacus* a ſingular wiſe man, made the like lawe in *Mittelena*, as *Plato* made in *Greece*, that the ſouldiers that would drinke wine, might receiue double puniſhment without pay.

Among the Romanes ſeuere lawes were made againſt wine drinkers, and executed not onely vpon ſouldiers by the Generall, but alſo vpon the women in *Rome* by their husbands, as *Egnat. Metellus* puniſhed his owne wife.

If any ſouldier ſhould go any where out of their camp,

and

and be found without ſword and weapons about him, he ſhould be accuſed of a capital crime, & hardly eſcape death, vnleſſe it were the firſt offence of a yong ſoldier. *Cornel. Tacit. lib. 2. Veget. lib. 3. cap. 8.*

Thoſe ſouldiers that caſt vp bankes, made trenches and diches, might not be without weapons about them, though they were but *agrarij milites*.

So vſed *Marius*, and after him *Cæſar*, they made their ſouldiers to worke with their ſwords on their ſides, and mattockes in their hands.

So did the Iewes for feare of the Samaritans, and others, build vp *Ieruſalem* and the temple, hauing theyr weapons in one hand, and working with the other.

Scipio Æmilianus, at the warres of *Numantia*, perceiuing that his vnder captaines and his officers forgat the military diſcipline of the old Romaines, which was that women ſhould not follow the warres, and many other abuſes and enormities which were ſuffered in the camp without looking vnto, and therfore *Scipio* purged all his army of all idle & leaud company with whip & ſcourge, that might hinder ſeruice & infect the army. *The warres at Numantia*

So did *Cyrus* the great king of *Perſia*, with the like care keepe his ſouldiers from ſlothfull idleneſſe, commaunding his Generalls & Captaines to exerciſe theyr ſouldiers with paine & trauell, to ſuffer hunger & colde without meate or drinke, before they woulde certifie their captaine what military exerciſe either on foote, or on horſe they had done. *Cyrus diſcipline to his ſouldiers.*

And after that *Cyrus* had conquered the Lydians, knowing them to be falſe and treacherous fellowes, very cowards & timerous ſoldiers, he diſmiſſed them from his campe, and ſuffred them not to ſtay among his ſouldiers, becauſe they ſhould not infect ſouldiers, nor corrupt military diſcipline.

For that the martiall disciplines of the Romaines were such as I thought good to make a catalogue as I found them in the Commentary vpon *Vegetius*, *virgis cædi, vite verberari, linguæ abscisio*, this kinde of punishment vsed the Egiptians, by a lawe confirmed in *Egipt*, to cut off the souldiers tongue that betrayed any counsell to the enemie: the fourth punishment among the Romanes was *Manuũ amputatio*, to cut off the hands of those souldiers that were founde stealing or filching in the campe. The fift punishment was *Crurum exectio*, the breaking of the legges of those souldiers that forsooke theyr standart, and so to leaue them without legs to staie behinde, because when he had legges he would not follow his standart.

Polib. lib. 6.

Tacit. lib. 3. annal.

Val. max. li. 2 cap. 7.

Another punishment they had called *Decimation*, for offences among the souldiers vnknowne, the tenth man by lot as it fel vpon him should die throughout the whole company: this punishment *Decimation*, was inuented first by *Appius Claudius*, which long endured among the Romanes, and most frequented.

The seuenth punishment was for them that fled to the enemies, and returned to be eaten and deuoured of beasts.

So *Scipio African* punished some Romain fugitiues.

Another punishment among the Romane souldiers, was to be stoned to death, so was *Posthumius* stoned in his Tents.

Another punishment among souldiers, was to be shot to death the souldier being tied to a stake. This punishment vsed *Cæsar*, *Alexander* the great, and many other Generalls in diuers countries. To be short, *Sepultura priuari, sub crate necari, carpento trahi*, and many other such you may read in *Viget. lib. 3. cap. 4.*

In

In this the Romaines differed from the Persians, hardly would the Romanes trust any mercenary souldier, or suffer any straunger as a souldier to be within their campe. *Mercenary souldiers.*

The Persians imitating the great king *Cyrus* counsell, who euer thought it best to choose a souldier, as a a man would make choice of a good horse to trauell far from home, and to spare his owne people the Persians, vntill extreame necessitie forced warres, cleane contrary to the Romanes who neuer vsed but their owne Romane legions, though they subdued the Macedonians, the Persians, and their kings, yet the Romanes would not vse their martiall discipline, which made the Romanes to vanquish all nations, and to rule ouer all countries.

CHAP. II.

Of the prouinciall regiments of the Romanes. Of their rule and gouernment ouer the greatest kings of the world.

THe Romanes euery where most renowned for their fame, in a manner Lords of the whole earth, after they had conquered all nations & kingdomes vnder them to pay tribute to the Empire of *Rome*, and had appointed gouernors and regents to gouerne vnder them in euery country: Some vnder Consuls, some vnder Proconsuls, some vnder Presidents, some vnder Prætors, and some vnder Knights, and after they had diuided these kingdomes & countries, some into principallities, some into prouinces, some into Toparchies, as *Syria*, some into Tetrarchies, as *Paphlagonia*. Some into Tribes, and some into Ethnarchies, as *France*: *Gascoyne* and *Brytaine* were diuided into eighteene prouinces, and gouerned vnder Prætors. *The gouernments of the Romanes.* *Sex. Rufinus.*

Hispaine

Hiſpaine in ſixe prouinces, two of them vnder Conſuls gouernment, the other foure vnder Proconſuls.

Macedonia. *Macedonia* was diuided into ſeuen prouinces, *Thracia* into ſixe, and *Illyria* into ſeuen prouinces.

This might ſeeme ſtrange, that Conſuls of *Rome* being but one citie, ſhould rule & gouerne ſo many kingdomes, that after they had ſubdued *Affrica* & the moſt part of *Europe*, before they came to *Aſia*, and had eſtabliſhed *Affrike* & *Europe* vnder Romane gouernors. And as by the death of *Alexander* the great, all the Eaſt kingdomes were left without a king, that they that were then but *Alexanders* Souldiers, diuided all the kingdomes of the Eaſt as booties and praies between them, *Macedonia* to *Antipater*, *Egipt* to *Ptolomeu*, *Aſia* the leſſe to *Antigonus*, and ſo other kingdomes were diuided betweene others of *Alexander* his ſouldiers and they that could agree vnder one captaine, as fellowes, friendes, and ſouldiers of one countrey, fell to ciuil warres within themſelues, that one deſtroyed another, that by this meanes the Romanes ſubdued the kings of *Aſia*, as they ſubdued the kings of *Affrica* and *Europe*.

Diuiſion betweene the ſucceſſors of Alexander.

After the Romanes had ſubdued *Italy*, their countrey-men and next neighbours, they graunted to the Volſces, the Tyrrhens, the Samnites, Lucans, Tarentines & Thuſcans, the Romane lawe called *Ius Latij*.

So did the Romanes in *Cicilia*, which was the firſt people ſubdued, and made the firſt prouince vnder the Romanes, they had *Iura Latinitatis*.

Liberties and freedoms allowed by the Romains.

In *Carthage*, *Leptis*, and diuers other cities in *Affrike* and *Hiſpaine*, they had their freedome & libertie againe, and the lawes of *Italy* graunted them by *Alexander Seuerus* the Emperour: ſo that in *Affrica* were fifteene Romane cities, where no magiſtrate might gouerne but a Romane

Romane citizen, and that *Per ius Latinitatis.*

The like law made *Pompey* in *Armenia* & in *Pontus*, and other cities of *Asia*, that Romain magistrates should gouerne them, as they did in *Hispaine* and in *Affrica*. *Romian magistrates gouerned in Asia and in Affrica.*

All *Hispaine* were so subiect to the Romaines, that thirtie townes were made free to vse their liberties and lawes, & named Romane cities in one part of *Hispaine*, and one hundred & twentie townes that paid anuall stipend to the Romanes. *Alex. Neapolit. lib. 2. cap. 27.*

The Athenians, Thessalians, and all *Greece*, were restored to their lawes & liberties by diuers Emperors of *Rome*, as by *Pau. Æmilius*, *Ti. Flaminius*, *Lu. Silla*, & others. But other kingdomes and countries were not so : For though the Romains excelled and exceeded all nations in prowise, in conquests and victories, yet made they all kingdomes and countries their friendes and confederates which they subdued. So was *Masinissa* king of *Numidia*, euer a friend to the Romanes against *Hannibal* while he liued, and at his death made the Romane Empire his heire. *Masinissa.*

And *Attalus* king of *Asia*, for the friendship that he found with the Romanes, committed his kingdome into the Romanes tuition, and made also the Empire of *Rome* his heire as *Masinissa* did. *Attalus.*

And though the Cappadocians were a free nation gouerned by their owne lawe, yet sought they freedome and libertie of the Romanes, and would be gouerned by them onely forsaking their owne libertie, so that they were ruled as the Egiptians were by Romaine knights, for that the Romane knights and the Senators were of equall power at that time.

For no Consull, Proconsull, Prætor, or such as had Serieants or Tipstaues before them, might in no wise

come into *Alexandria* or any part of *Egipt*, for that the Romanes had an olde propheſie, that their dignitie and iuriſdicton ſhould ceaſe in *Alexandria*, and alſo in *Egipt*, when any Romane officer came to *Alexandria*, hauing Serieants with Maces before them.

Ambition in Rome and in Athens.

The Romanes beeing now Lords of the moſt part of *Affrica*, *Aſia*, and *Europe*, grew ſo proud of their fortunes, of their triumphes, their victories, and greatneſſe farre from *Rome*, that they through ambition and enuie, began one to ſpite an other in *Rome*, ſo that there was nothing in *Rome* but as it was in *Athens*, ſeditions, tumults, enuie and malice: and as *Iugurth* ſpake of *Rome*, that it was *Vrbs venalis ſi haberet emptorem*, a towne ſoone ſold, if it had a chapman. So *Demoſthenes* ſpake of the three monſters of *Athens*, the people, the owle, and the dragon: theſe were the cauſes that ouerthrew *Rome* and *Athens*.

Populus, Nectuo, & Draco.

The Iſraelites in like ſort as the Romanes before they conquered the Canaanites, they agreed and ioyned their force together, and the Lord proſpered theyr warres when they ſerued him, that from *Ioſhuahs* time, who brought them and gaue them the poſſeſſion of the land of *Canaan*, vnto *Dauids* time, who ſetled the Iſraelites as the Lords ouer the Canaanites, that the Moabites, Ammonites, and other nations about payed tribute to *Dauid*, and to his ſucceſſors, and that there was no king, no nation, but feared and trembled at the name of *Iſrael*.

Iſrael.

And as you heard before of the ciuill warres of the Macedonians betweene *Alexanders* ſeruants, and of the Romanes, ſo *Iſrael* likewiſe fell to ciuill warres, which was the cauſe of the deſtruction of the Perſians, the Macedonians, the Romanes, the Iſraelites, and others:

for

for the Hebrewes beeing the onely auntientest people which were brought vp in the military discipline of the Lord, their lawe giuer, and Generall of their Army, vnder whom *Moses*, *Ioshua*, *Dauid*, and others, kept and executed the same, whose fame grew so great thereby, that all the kings and captaines of the earth trembled therear.

The Gentiles in their warres with their enemies, tooke not onely counsell of their Oracles and Soothsayers, but also made their simple souldiers to beleeue, that they were instructed by some diuine power sent from *Iupiter*, or from *Appollo*.

As *Sertorius*, a captaine no lesse famous in *Affrike*, then *Sylla* was in *Asia*, which did by a white hinde vse many stratagems, whom he taught to follow him euery where, euen into his bed chamber, making his souldiers to beleeue, that hee would consult with this white hinde in some secret place, before hee would take any warres in hand, and after he had consulted with this white hinde, hee certainly assured his souldiers of victorie, this hee vsed to encourage his souldiers in all his warres in *Affrica*. Hereby he ouerthrew *Cotta* the Consull in a battell on the sea: and also ouerthrewe *Domitius* the Romane Proconsull in *Hiberia*, and constrained *Metellus* to his losse many times to yeeld, vntill *Pompey* the great came with his legionarie army from *Rome*, to aide *Metellus* against *Sertorius*, with whom *Pompey* had somewhat to doo before hee ouerthrew *Sertorius*.

Sertorius white hind.

Front. lib. 1. cap. 11.

Thus hee encouraged his souldiers in *Affrica* by reason of his white hinde, as *Lucius Sylla* did practise manye such Stratagemes in *Asia*, who did make

his ſouldiers beleeue by looking on the picture of *Appollo*, which he carried about his neck in a litle cloſe tablet, that he was inſtructed by *Appollo* to take ſuch battels in hand, that *Sylla* would make his ſouldiers beleeue the victory ſhould be his.

So *Cai. Marius* in his warres againſt the Cymbrians, caried in his coach an olde woman of *Scythia*, named *Martha*, by whom he had often ſecret conference, and perſwaded his ſouldiers that all the victories he had, was by the inſtructions of this *Martha*, which *Marius* made his ſouldiers beleeue ſhe was a prophet, and therefore not to doubt of any battell, but to haue victorie.

Marius pollicie.

Scipio Affrican in like maner would take no publike matter in hand before he had gone to the Capitoll and conſulted with *Iupiter*, whereby the ſouldiers were perſwaded, and hee alſo enformed them before he entered into any battell, that they need not doubt of victories, for ſo hee himſelfe was inſtructed by a meſſenger from *Iupiter*. Thus were the ſouldiers of the Gentiles blinded with their owne ſuperſtitiouſneſſe, that they would beleeue their captaines in any thing they ſpake, that their lawes were made, and victories were gotten by the falſe oracles of their Idolls.

Scipio his ſtratagem to his ſouldiers.

So *Sertorius* did by his white hinde. *Sylla* by conſulting with *Appollo*. *Cai. Marius* with his propheteſſe of *Scythia*, and *Scypio Affrican* by his meſſenger from *Iupiter*, theſe meanes which they vſed as ſtratagemes was to perſwade theyr ſouldiers forwards, with more courage to take the battel in hand, ſo religious were the Gentiles towards theyr Gods, that they thought nothing coulde happen amiſſe if theyr gods were well pleaſed.

Val. Max. lib. 1.

Diagoras the Philosopher was therefore banished out of *Athens*, because hee confessed that hee doubted whether there were any gods or no.

Diagoras the Philosopher. Cic. de natura. deor. lib. 1.

So was *Archilocus* banished from *Sparta*, for that he said, I had rather loose my shield then my life.

The Israelites were charged not to vse these Idolatrous meanes, and forbidden to seeke forren helpes, eyther of the Egiptians, or of the Babilonians, Romanes, or Syrians, but of the presence of the Lord in the Arke, and from the mercie seate to take their answere what they might doo, and after the vse of the Arke, in the Temple of *Salomon* at *Ierusalem*: but the Israelites after consulted with *Milcom* and *Moloch*, the gods of the Gentiles, and the house of *Ephramites* ioyned their force with the Syrians, and sought helpe against *Iudah*.

Israel consulted with idolatrous Oracles.

It seemed by the instructions of the Gentiles to their souldiers, set forth in their lawes of Armes, that they were most carefull to haue them brought into such straight obseruations, by obedience to their chiefe generalls and officers: for it was no small reproach nor little shame, but for euer publike infamy amōg the Romains, for any souldier, captain, collonel, or any other officer, to be disauthorised & reiected from his former dignitie of seruice, to disarmor him of his weapons, to take his horse frō vnder him, to be vnspurd, to take his speare out of his hand, his shooes from his feete, his gyrdle from his middle, to giue him barley for wheate, to goe barefooted, and to begin againe to be *Agrarius miles*, to be a meane souldier, so seuere were the Romanes against disobedient souldiers.

Military punishment of the Romains.

It was an auntient lawe among the olde Romanes, that the Captaines and Centurions that fled from their company should stand with their garments loose, and

their ſwords drawne in their hands in the midſt of the campe, which was one of the greateſt & infamouſeſt puniſhments among the Romanes for a Romane captain.

Plut. in Licurgo.

The penall law they had in *Sparta* againſt thoſe that fled from the battell, they were compelled to weare old tattered rags, and to ſhaue the one ſide of their beards, and to bee reuiled and ſlowted of euery man that met them, that it was not lawfull for them to giue any word of anſwering.

A penall law in Sparta for ſouldiers.

And if they were captaines, or any great officers in the field, they ſhould weare an olde patched gowne of diuers colours, they ſhould beare no office in the common-wealth after that time, they might haue no mans daughter to marriage, neither would any marrie theyr daughters, but as men left to liue in ſhame without any credite, forſaken and refuſed to come into any Spartans company, for euery man liued in that warlike towne *Sparta* as in a campe, where each ſouldier knew his allowance, and what he had to do: for the bondmen called *Helotes*, did till their ground, and yearely yeelded thē certaine reuenues to maintaine their warres, for *Sparta* was not walled as other ſtrong cities be, but walled with valiant ſouldiers, readie alwaies in armour to fight with their enemies, for as the Romanes ſaid *Membra militum arma*, ſo the Lacedemonians ſaid, *Vrbis mœnia milites*.

Helotes.

How the Lacedemonians march to their warres.

The Lacedemonians of all people ſo honoured martiall diſcipline, that they ſtudied nothing but to endure all labours, to ſuſtaine any paine, and to be ready alwaies to fight, and when they marched in battell ray to any ſet battell, they put theyr garlands of flowers on theyr heads in the very face of the enemie, and ſung a ſong to *Caſtor* and *Pollux*, commaunding their warlike inſtruments to ſound, and to agree with the Dittie of theyr

ſong

ong called *Pirricha*, and so with motions and gestures of their bodies in their armour, they marched forwards towards the enemie, wearing tawny short cassocks, least the enemie should see any bloud vpon them. *Perricha.* *Enoplia.*

The Massagets went also vnto any battel in such coloured cassocks as best resembled the colour of bloud, least the sight of bloud should terrifie some cowardly faint hearted souldier of their army. *Massagets.*

The Æthiopians held a cleane contrary opinion to the Massagets, they went into the warres all in white colour, because they might the more be encouraged by the sight of bloud to reuenge bloud, and as the Æthiopians would often say, that bloud should be reuenged when they sawe their bloud. *Æthiopians*

Artaxerxes king of *Persia*, came with an army of nine hundred thousand, all in red iackets, against his brother *Cyrus*, to the battel of *Conoxa*, where *Cyrus* gaue him battell with a great army, all in white cassockes.

So also sundrie nations came into the field with diuers coloured shields and targets, as *Alexander* the great his souldiers came all with white siluered shields, and therefore called *Argyraspides*. *Veget. lib. 1. cap. 18.* *Argyraspides*

The Romane Emperour *Alex. Seuerus*, came with golden gilted shields, and therefore called *Chrysoaspides*: the Romains came with diuers coloured shields, but neuer with white, vnlesse for the first yeare to young souldiers. *Chrysoaspides.*

The Carthagineans neuer vsed any other shields but white, and the rather because the Romans refused white shields, for the Romanes and the Carthagineans could neuer agree. *Iustin. lib. 34. histor.*

CHAP.

CHAP. III.

Of the forme and manner of military oathes in diuers countreys miniſtred vnto ſouldiers.

AFter the muſtering and numbring of ſouldiers, and their names written in tables, they were alſo ſworne before they went into any warres.

The Perſians for that they preferred the faith of their ſouldiers before any profit, they were compelled to ſweare by the Sunne, ſometime by fire, called their god *Orimaſdes*, to obey and follow the commandements of their Generals, according to the martiall law of *Perſia*.

The Perſians oath.

Among the Romanes a military oath was not onely miniſtred vnto the ſouldiers to obey the direction and correction of the Conſuls, but alſo the Conſuls and Prætors themſelues were ſworne, before the Senators of *Rome*, that they ſhould attempt no battell without full inſtruction from the Senators, for many Conſuls, Prætors, and Generals, haue bene diſplaced from theyr Cõſulſhips, for not obeying the orders of the Senators.

Conſuls diſplaced.

The ſame obſeruation of oathes as well of captaines as of the ſouldiers, were miniſtred to the ſouldiers by the magiſtrates in *Sparta*, called *Ephori*, though the Lacedemonians in their warres againſt the Meſſenians, regarded as much their aultars, their gods, and their faith, as the Athenians did againſt the Mægarians, who cauſed their ſouldiers to take an annuall oath, to waſte, to ſpoyle, and to deſtroy, and to do as much harme as they could to the Mægarians.

The

The Æthiopians and Egiptians made their souldiers to sweare by the names of those noble dead captaines, whose seruice aliue did most aduance their countrey, whose bodies they preserued with all sweete odours in glasse, in their sumptuous tombes.

The Thracian oath.

The Thracians and the Scythians, laying their hand vpon the sword of *Mars*, make their souldiers sweare in solemne sort, to performe true seruice to *Mars* & to their countrey.

Hypocrates. Plut. in vita catonis.

When King *Artaxerxes* would haue *Hipocrates* the Phisition to be sworne towards him, and offered him a great summe of gold, *Hipocrates* sware vnto *Artaxerxes*, that he would neuer serue vnder a barbarous King that should be an enemie to the Greekes. This oath was obserued euer after of all the Phisitions of *Greece*.

Benhadads oath.

The oath that *Benhadad* king of *Syria* sware vnto *Achab* king of *Israel* was, thus the gods do vnto me, if thou doost not deliuer me all thy treasures, and yeelde thy selfe vnto mee, the dust of *Samaria* shall not bee enough for euery one of my souldiers to take a handfull.

The Thessalians oath.

As you heard of the Lacedemonians against the Messenians, and of the Athenians against the Mægarians, so the Thessalians weighed so little their oathes, that in the Peloponesian warre they fled from the Athenians vnto the Lacedemonians, making no account of their oathes before made to the Athenians, like the Parthians which made no account of a military oath in warres.

Notwithstanding the infidelitie of the Thessalians, the Parthians, and others, I thinke it conuenient to set downe the olde auntient forme of the Romanes, when they ministred oathes vnto theyr souldiers or

otherwiſe. The Romanes would ſweare by *Iupiter*, laying their hands vpon the aultar and on the ſacrifice, laying theſe words: If I ſay otherwiſe then truth, or deceiue any man, ſo *Iupiter* throw me out of *Rome*, as I throw this ſtone out of my hand.

The ſame words in effect did *Scipio Affrican* vſe to *Lu. Metellus*, and to other Romanes after the great ouerthrow of the Romanes at the battell of *Canne*, hearing that *Metellus* and his company had determined to forſake *Italy*, and to take ſea; *Scypio Affrican* went purpoſely vnto *Metellus* lodging, whom hee found very reſolute in their purpoſe, *Scypio* drew his ſword naked vpon them, ſaying: I ſweare vnto you, that during *Scypios* life, I will not forſake *Rome* nor any part of *Italy*, neither will I ſuffer you nor any Romane citizen to depart out of *Italy* with my life; If I do, *Iupiter* confound mee, my houſe, my family, and all that I haue in the world.

The oath of Scypio Affrican.

Veget. lib. 2. cap. 5.

This was *Scypios* oath to *Metellus*, after that *Hanniball* had ouerthrowne the Romanes, and ſo vrged *Metellus* and his company to ſweare the ſame oath, and ſo to ioyne theyr force together againſt *Haniball*; for after the great victorie of *Haniball* at *Canne*, his fortune by degrees began to quaile, for *Mar. Liuius* and *Clau. Nero*, both Conſuls of *Rome*, hearing that *Aſdruball* Generall of the Affricans came with a great Armie vnto *Italy* to ayde his brother *Haniball*, met him vppon the ſudden, and gaue him battell at the Riuer *Metaurus*, with the like ouerthrowe as was equall to the battell of *Canne*, for *Aſdruball* was ſlaine, and his head cut off and ſent to his brother *Haniball* for a preſent by *Claudius Nero*, and fiftie ſixe thouſand men of his Army ſlaine, and his Campe taken, vpon the

Aſdrubals head ſent to Hanibal his brother.

the which ouerthrow, *Hanibal* was sent for presently, to come from *Italy* to *Affrica*.

After this great battell *Hanibals* force and fortune began to bee weakened, and hee made meanes to *Scypio* for peace, and great *Carthage* began to alter and chaunge, and yet were they most angry with *Hanibal*, for that he counselled them not to follow their vaine hope of any victory, but rather to entreat for peace at the Romanes. But *Carthage* could not abide the name of *Rome*, nor *Rome Carthage*, and therefore forced *Hanibal* to take the battell at *Zama* in hand, which was the last battell and the vtter ouerthrow of *Hanibal* and of all the Carthagineans. *The battel at Zama.*

The Affricans and the Carthagineans almost like the Romanes, laide theyr hands on the Aultars of theyr Countrey goddes, and on the sacrifice, holding in the left hand a lambe, and in the right hand a flint stone, saying: If they otherwise spake then truth, or that they should deceiue any man to their knowledge, so they wished that *Iupiter* should strike them as dead, as they did strike the lambe with the flint stone. *Liui. lib. 31.* *Carthage.*

The latter Romanes made their souldiers to sweare by the name of the Emperours, as the souldiers sware by the name of *Vespasian*, and by the name of *Augustus*.

So the Emperour *Caligula* sware by the name of *Drusilla* in *Rome*. *Drusilla.*

So *Ioseph* sware by the life of *Pharao* in *Egipt*, yet it was not permitted for women in *Rome*, to sweare by the name of *Hercules*. *Hercules.*

The auntient Greekes in their most solemne oathes, were wont to come to the temple of *Ceres Tesmophore*,

and there after sacrifice done, to put on a purple robe vpon the goddesse *Ceres*, holding lampes in their hands lighted, and there to sweare before the goddesse *Ceres*, in a maner the like words, as the Romanes did of *Iupiter*.

Tesmophore. Alex. Neapolit. lib. 5. cap. 10.

Both *Euripides* and *Aristophenes*, charged the Spartanes, that they obserued neither their oathes, neither their faith, nor their aultars, and named their king *Aristocrates* in his warres against the Messenians, to bee as falle as the Thessalians were.

Aristocrates.

Among other nations they sware by waters, riuers, and welles, as the Indians sware by the water of *Sandaracina*: the Massagets by the Riuer of *Tanais*.

Massagetes.

Many Philosophers sware *Per genium Socratis*. Many Pythagorians sware *Per quaternionem*, which with them was the most perfect number.

Pythagorians oath.

CHAP. IIII.

Of the last ouerthrow of Hanibal *at the battell of* Zama, *by* Scypio Affrican, *of his going from* Affrike *to* Asia *to* Antiochus *the great, and from thence to* Prusias *king of* Bythinia.

Anibal before hee came out of *Italy*, seeing his force declining, after hee saw his brother *Asdrubals* head thrown into his tent, said, I euer thought *Carthage* vnluckie, and I know it should bee destroyed, but I requited the Romaines before my brothers head was cut off, at the battailes of *Trebeia*, *Thrassymen*, and *Canne*, with the losse of three hundred Romaine Consuls & Senators heads, for *Hanibal* sent at that time after

after the victory of *Canne* to *Carthage*, three bushels of gold rings, which were had from the slaine Romaines in the field. *Three bushels of gold rings.*

After that *Hannibal* was ouerthrowne by *Scipio* at the battell at *Zama*, he fled to *Antiochus* the great, whom hee perswaded with all meanes possible to take warres against the Romanes, being so weakened and brought lowe by *Hannibal*, at which time *Antiochus* beganne a new warre vpon the Romains, whom they feared at the first beginning as much as they did *Hannibal*, for before he had warres with the Romanes, hee had conquered and subdued the most part of *Asia*, and all which *Zelencus* had subdued before him. And *Antiochus* waxed so strong that he subdued many barbarous and warlike nations, that therby he was called *Antiochus* the great, and became so proud, that by *Hannibals* meanes hee must needs war with the Romanes, by whom hee lost diuers victories, and lost all that he wanne before, & was quite subdued by the Romanes in the battell at *Magnesia*, and driuen to be well contented to liue with very small territories, without kingdomes or countries, within the precincts of Mount *Taurus*. *The ouerthrowe of Antiochus at the battell at Magnesia.*

Of this *Antiochus*, might well be spoken, what *Antigonus* spake of *Pirrhus*, who compared him to a dice player, who will not giue ouer vntill hee loose all his winning. *The saying of Antigonus.*

Hannibal after hee fled from *Affricke*, being ouerthrowne by *Scipio*, went to *Antiochus* the great, whom he perswaded to take warres against the Romanes, to whom *Hannibal* taught many stratagemes, among the which hee taught him to throw little vessels full of Adders and Vipers into the Romane nauies on sea battels, to hinder not only the souldiers from their fighting, but also the saylers from their businesse.

The

The same selfe stratagem did *Hannibal* shew to *Prusias* king of *Bythinia*, to whom he fled after *Antiochus* the great was ouerthrowne by the Romanes. This *Hannibal* and his brother *Asdrubal*, the one in *Italy*, the other in *Hispaine*, so afflicted and plagued the Romanes, but it was well requited by the two Romane brethren *Scipio Affrican*, and his brother *Scypio Asiaticus*, both vpon *Affrica* and vpon *Asia*.

Front. lib. 4. cap. 7.

Scipio Asiaticus in *Lydia*, in a battell against *Antiochus* the great, (after great tempest and raine which continued a whole day and a night together, that both man and beast seemed weary) was counselled by his brother *Pub. Scipio Affrican*, the next morning to strike a battell against *Antiochus*, though it was by the Romane lawes a day forbidden to fight, and by his brothers counsell, *Scipio Asiaticus* obtained a great victorie ouer *Antiochus* the great, which was the first king among the Syrians, called *Antiochus* the great, and thereby *Scipio* was surnamed *Asiaticus*, after the ouerthrow of *Antiochus*, as his brother *Scipio* was surnamed *Affricanus*, after the great ouerthrowe of *Hannibal*.

Antiochus the great ouerthrown by Scypio.

So *Cn. Pompeius* was called *Pompey* the great, after the ouerthrowe of *Sertorius* and his complices in *Hispaine*.

So *Alexander* was called *Alexander* the great, after hee ouerthrew *Darius*, and obtained the Empire of *Persia*.

This good successe of these victories had by the Romanes, onely by the meanes of *Scipio Affrican*, who draue *Hannibal* out of *Italy* into *Affrica*, and out of *Affrica* into *Asia*, and brought all the Cities of *Italy* vnder

der the obeysance of the Romaines, neither *Scipio* would giue *Affrica* or Carthaginians ouer, before he sawe *Carthage* burnt before his face, yet all the Captaines of *Carthage* when nothing did profit them, after the matrons and women of the Citie had shaued all their heads and brought their haires vnto the captaines, as the Massilians and the Rhodians did the like, to make Gables for theyr Nauies, and Match for theyr shottes, and yet when they sawe it would not holde, then all the Towne lockt theyr gates, and brought all theyr goods and treasure to the midst of the Towne, and burned them, and themselues, before they would yeeld to the Romanes, in the sight of *Scipio*, who with teares bewayled the vnfortunate estate, and lamentable ende of *Carthage*, burning before his face, for the space of seuenteene dayes, saying to Polybius, *Veniet illa dies qua Troia nostra peribit.*

The burning of Carthage.

After all this seruice of *Scipio*, hee dyed banished out of *Rome*, as *Hannibal* died out of *Affrica*. In *Rome* after *Scipio*, beganne *Marius* to be great, and so great, that he was chosen seuen seuerall times Consull of *Rome*, vnder this *Marius*, serued *Lu. Sylla*, a young gallant Captaine, and grew by degrees in *Rome* so great, that he went against fifteene Generalls of his enemies, who had foure hundred and fiftie Ensignes of footemen, well armed in the field against him, as *Sylla* himselfe reporteth it in his Commentaries written to *Lucullus*, but he wanne the victorie. This time said *Carbo*, the head and chiefe of all *Marius* faction, the onely enemie of *Sylla*, that *Sylla* was lyke a Foxe to deceiue his enemies, and like a Lyon to fight with his enemies.

Marius seuen times Consul in Rome.

Carbos words of Sylla.

Sylla

Sylla fought with captaines of greateſt power and ouercame them. What king liuing then in the Eaſt was of ſuch power as *Mithridates*, of ſuch courage as *Lamponius*, of ſuch ſtoutneſſe as *Teleſtinus* the Samnite? This *Sylla* after the ouerthrow of theſe three, by force of arms got many victories in *Aſia* and in *Greece*, and became as great as *Marius* was in *Rome*: and they both grewe ſo great, that one could not abide the name of the other: hence grew factions and partakings in *Rome*, betweene *Sylla* and *Marius* by ciuill warres; That as the Giliadites ſuffered not one Ephraimite to paſſe ouer *Iorden*, that could not pronounce *Shchiboleth*, ſo none might liue in *Rome*, but thoſe whom *Sylla* either ſpake vnto, or *Marius* reacht his hand vnto. Such was the hatred betweene them both, that *Rome* could not containe *Sylla* and *Marius*, together at one time, no more then *Rome* could endure *Pompey* and *Cæſar*, and yet in the midſt of their ciuil wars, *Marius* ſaued *Syllas* life againſt *Sulpitius* minde, but *Marius* and his ſonne were after ouerthrowne by *Sylla*.

Sylla and Marius the fire-brands of Italy.

Shchiboleth.

So *Cæſar* ſaued *Brutus* life in the battell of *Pharſalia*, againſt *Mar. Antonius* will, but *Brutus* was one of the chiefe conſpirators that kild *Cæſar* in the Senate houſe.

So *Brutus* ſaued *Mar. Antonius* life, at that time when *Cæſar* was ſlaine in the Senate againſt *Caſſius* will. But *Mar. Antonius* neuer gaue *Brutus* ouer vntill he ſlue him at the battell of *Philippus*. And thus *Marius* was ouerthrowne by *Sylla*, whoſe life he ſaued. So was *Cæſar* ſlain by *Brutus*, whoſe life *Cæſar* ſaued: and *Brutus* by *Mar. Antonius*, whoſe life *Brutus* ſaued.

Brutus.

But after *Sylla* & *Marius* rage was paſt, *Pompey*, which *Sertorius* called *Syllas* boye, when *Pompey* was a young captaine vnder *Sylla* in *Affrica*, this young captain *Syllas*

boy,

boy, subdued all *Sertorius* captatnes, *Marius*, *Carinna*, *Celius*, and *Brutus*. After them, *Pompey* ouerthrew *Scypio* the Consul, and after *Scypio*, *Carbo*, who had bene three times Consul in *Rome*.

The martiall exploits of Pompey.

After that *Pompey* had subdued all *Sertorius* captains, and at last *Sertorius* himselfe, he tooke king *Iarbas*, who fought on *Domitius* side, one of *Sertorius* captaines, and brought him prisoner to *Rome* in his triumph.

So that within fortie dayes, *Pompey* ouercame all the Marians, which tooke *Marius* part, which were enemies to *Sylla*, subdued *Affrike*, and established all the affaires of all the kings and kingdomes of all that country, that *Sylla* named him *Pompey* the great. Yet *Sylla* sawe *Pompeys* greatnesse growe on so fast, that he went about to hinder *Pompeys* triumphes: which *Pompey* spake to *Syllas* face, that men honour more the sunne rising then the sunne setting.

Pompey hauing bene neither Prætor, Consul, or Senator, had his triumph granted him against the lawe, when he was but 24. yeares of age.

The victory of Pompey at Valentia.

Pompey gaue an other ouerthrow to *Sertorius* captaines, at a set battel hard by the citie of *Valentia*, slew ten thousand men of *Sertorius* souldiers, and at that battell *Pompey* slew *Herennius* and *Perpenna*, both notable souldiers, and *Sertorius* Lieftenants, and so obtained the victorie, and ended all this warre, for the most part of *Sertorius* captaines were slaine in the field at that battell.

Yet had *Pompey* his hands full with *Sertorius* at the battell of *Lauron*, a noble and valiant captaine on *Marius* side, and one that galled *Pompey* more then all the rest, for *Pompey* could do no good though hee sawe the citie of *Lauron* burnt before his face, where *Sertorius* shewed himselfe a most skilfull and valiant captaine.

The battell at Sucron.

In like sort at the battell hard by the Riuer *Sucron*, *Pompey* had his hands full with *Sertorius*, where *Pompey* was forced to take his horse, and driuen from his horse, to flye, and in his flight to forsake his horse, & to take his feete, and to leaue his horse for a pray to *Sertorius* *Affricans* souldiers, being so rich a spoile to stay the enemies, who fought for the horse, and let *Pompey* goe.

Front. lib. 2. cap. 13.

The Gaules hauing a great battell to fight with *Attalus* king of *Asia*, deliuered all their gold and siluer to be kept, that if they were driuen to flye, they should scatter the gold and siluer vpon the way, that by staying the enemies to gather vp the gold & siluer so dispersed, they themselues might escape.

Mithridates stratagems and others.

The like stratagem vsed *Mithridates* king of *Pontus*, to saue himselfe, who fled from the enemies that followed hard after him, who left a Mule laden with golde and siluer, a bootie which *Mithridates* knew would please the Romanes, to stay them, and to saue himselfe from *Lucullus* souldiers.

Triphon.

So did *Triphon* king of *Syria* (to escape from king *Antiochus* horsemen) scattered money euery where on the way, to stay *Antiochus* souldiers that *Triphon* might escape, so did *Alaricus* king of the Goates and others, saue themselues by the like policies.

Fewe great captaines hardly escaped with their liues from diuers dangers and perils.

Antemna.

Sylla hardly escaped from *Telesinus* at the battell of *Antemna*, and *Cæsar* himselfe after he had lost 32. Ensignes, & a thousand of his best souldiers, escaped hardly the hand of *Pompey* at *Dirachium*, and after in the battell at *Munda* in *Affrica*, from the Pompeyans.

Dyrachium.

CHAP.

CHAP. V.

Of Pirrhus warre against the Romanes, of diuers stratagems, of the marchings of diuers nations, of the ouerthrow of Torquine *last king ouer the Romanes, of the praise of* Porsenna *and* Mutius Scæuola.

PIrrhus the great captaine in the battell hard by the riuer *Siris*, after he had giuen to *Leuinus* the Consull, a great ouerthrow before, and made vp a trophey in the temple at *Tarentum* to *Iupiter*, yeelding thanks for his victories, being demaunded of the Tarentines to haue one battell more with the Romanes, sith he had subdued the Romanes in two battels before, he answered: If I stay to giue the third battell to the Romanes, I shal haue neuer a souldier to return from *Italy* to *Epyre*. *Pirrhus.*

Thus *Pompey* vnder *Sylla*, *Sylla* vnder *Marius*, *Marius* vnder *Scypio*, and *Scypio* vnder his father, whom hee rescued in the battell at *Canne* from the Affricans, as *Alexander* the great rescued his father *Philip* at the battell at *Cheronea*, being but eighteene yeares of age, as *Scypio* was, when he rescued his father at *Canne*.

While *Pompey* flourished in *Rome* after *Syllas* death, that all the Romane Empire rung out *Pompeys* fame.

Cæsar practised among the Gaules his secret ambitiō, which was such, that he went as a Romane captain with his army far from *Rome*, to practise his stratagems, where he conquered the Gaules with the weapons of the Romanes, and wonne the Romanes with money of the Gaules, fewe in *Rome* knew this, but such as he fed with money in *Rome* to be his friends. *Cæsars ambition against Rome.*

Hence grew the malice and enuie betwneene *Pompey* and *Cæsar*, for *Pompey* could not abide his equall in *Rome*, nor *Cæsar* his superiour.

Plut. in Cæsare.

Cæsar was suspected to be confederate with *Cateline* in his conspiracie, not onely to ouerthrow the state of the Common-wealth, but also to destroy the whole Empire of *Rome*, for the which cause *Cato* and *Piso* fell out with *Cicero*, for that hee then beeing Consull, had not bewrayed *Cæsar*, when *Cicero* well might haue done it, for many sawe the greatnesse of *Cæsar* farre from *Rome* before hee came to *Rome*, they sawe his courage and minde to bee inuincible, his martiall skill to bee singular, that such was his conquests ouer the Gaules in tenne yeares, that hee tooke aboue eight hundred Townes, and hauing such an infinite number of enemies, of thirtie hundred thousand souldiers, Gaules, Germaines, Teutons, and diuers others, he slew of them at seuerall times aboue tenne hundred thousand.

Plut. in Cicero.

Cæsars praise.

So that *Cæsars* praise, his warres, his battels, his victories, and conquests, had excelled all the strongest kings and princes of *Europe*, had he not onely shewed himselfe an enemie to his Countrey in the battell at *Pharsalia*, where *Pompey* the great, the Senators, and the most part of the noble men of *Rome* were slain, ouerthrowne, and taken.

Scipios demaund of Hannibal.

Had *Cæsar* bene in the time of *Hanibal*, of whom *Scypio* demanded, who had bene, and were the greatest captaines of the world, to whom he answered, *Alexander* was the first, *Pirrhus* the second, and *Hanibal* himselfe the third. Then *Scypio* demaunded of *Hanibal*, what if *Hanibal* had subdued *Scypio*? Hee aunswered that then *Hanibal* should not haue bene the second, nor

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the third, but the firſt. For what *Pirrhus* could not bring to paſſe in foure yeares, nor *Hannibal* in ſeuēteen yeares, that could *Cæſar* bring to paſſe within threeſcore dayes, he was Lord of all *Italy*, Emperour of *Rome*, and conquerour of all the Romane Empire, and therefore worthily to be preferred before *Pirrhus* or *Hannibal*, had he ſpared his countrey. *Cæſars celeritie in his victories.*

Such was the celeritie of *Cæſars* victories, ouer *Pharnaces* king of *Pontus*, at the battell by the citie of *Zela*, that hee wrote but three words to his friend *Anitus* to *Rome*, from *Pontus*, *Veni, vidi, vici.*

Againe, he tooke three campes in one day, and ſlue fiftie thouſand of his enemies, and loſt but fiftie of his ſouldiers for all the force of king *Iuba*, *Cato*, *Scipio*, and *Affranius.*

The ſouldiers of *Epaminondas*, perceiuing that the winde blew away the label, which hang das an ornament about *Epaminondas* ſpeare, and lighted vpon the graue of a dead Lacedemonian, at the which ſight the Thæbans were ſo frighted, vntill *Epaminondas* ſaid vnto them merily, Ah worthie ſouldiers, this ſignifieth the ouerthrowe of the Lacedemonians, and forewarneth them of their buriall. Theſe wiſe ſtratagemes by noble captaines, were to remoue feare and terrour from ſouldiers mindes, which were ſo ſuperſtitious at the ſight of any toy to doubt of victories. *Epaminondas ſtratageme.*

Scipio Affrican ſayling from *Italy* into *Affrica*, at his going out of his ſhip had a fall, which not a litle moued the ſouldiers, who tooke it for a ſigne of no good lucke, hee perceiuing by his ſouldiers that they were amazed and aſtoniſhed at his fall, ſpake vnto them preſently with a merrie countenance and ſaid; *Ludite milites, Affricam oppreſſi*, Be merrie ſouldiers I haue ouercome *Affricke*, *Front. lib. 1. cap. 12.*

and so by this stratagem he turned their doubts & feare into boldnesse and stoutnesse.

As *Scipio* spake *Affricam oppressi*, I ouercame *Affrike*, so likewise we may speake through Christ that eternall *Scipio* & staffe of saluatiõ, who ouercame not only *Affrica*, but the whole world, & the prince of the same Satã.

The very like chaunce happened to *Cæsar*, who as he went to take shipping, had the like lucke as *Scipio* had, and least his souldiers should thinke it a signe of hard lucke, he vsed this stratageme, imbraced the earth fast and saide, *Terra, te teneo mater*, which was interpreted by his soothsayers that he should conquer many lands and countries through victories.

Cæsar was in 52. pitcht fields.

Cæsar after all his great fortunes and victories which he had in two and fiftie pitcht fields and set battels, entered with his last tryumph of *Ouation*, after foure great tryumphes had before ouer forraigne enemies, being Consul, Dictator, and Emperour, by his sword, made a kinde of tryumphe of *Ouation* from mount *Albanus* to the Capitoll, fiue moneths before the Ides of March, which time *Spurnia* the soothsayer willed *Cæsar* to take heede of, at what time *Cæsar* was slaine in the Senate house.

This was not to be called a tryumphe, becausse it was done in the time of ciuill discord, for that in ciuill warres among the Romanes, it was decreed by the Senate, that no Romane might tryumphe ouer another Romane, so it was also among the Thæbans, *Epaminondas* might not tryumphe ouer the Lacedemonians for his victorie at *Leuctres*.

No triumphs in ciuil wars at Rome.

Sylla might not tryumphe ouer *Marius*, neyther *Cæsar* ouer *Pompey*, nor *Octauius* ouer *Mar. Antonius*. Yet *Cæsar* against the lawe tryumphed, and carried

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the pictures of *Cato*, *Petronius*, & others, but refuſed to carry the picture of *Pompey*, becauſe hee knew it would offend many of the Romains, and the rather for that *Cæſar* gaue his daughter *Iulia* in marriage to *Pompey*.

Cæſar after theſe his conqueſts, was named the firſt Emperour of *Rome*, the Romanes hauing had before ſeuen kings, which ruled two hundred and fiftie yeares, after kings Conſulls, which continued fiue hundred yeares. For *Valerius Publicola*, the firſt Conſul after the kings, in the battell betweene the wood called *Arſia Syluа*, and the meadowe *Æſuuia*, where two and twentie thouſand & ſixe hundred Romanes were ſlaine, where *Torquine* the proud was ouerthrowne. *The battell betweene Torquine and Publicola.*

In this battell *Brutus* one of the Conſuls died, who not by chaunce, but of ſet purpoſe, ſought to encounter with *Aruns*, king *Torquines* eldeſt ſonne, to execute the deadly malice they bare each other, that fighting ſo deſperately with ſuch furie that one killed another dead at once.

The firſt tryumphe of *Publicola* being the firſt Conſul: he had this libertie graunted him, that the doore of his houſe ſhould open outwards into the ſtreete, which was neuer ſeene in *Rome* before: but the greatneſſe of this fauour came from *Greece* to *Rome*, and *Publicola* had the firſt honours and libertie thereof, and the firſt funerall ſermon that euer was in *Rome*, was made by *Publicola* for *Brutus* his fellow Conſul ſlaine in this battell. So that the name of *Torquines* was as odious in *Rome*, as the name of Tyrants, that the Romanes neuer ſuffered any King to gouerne after *Torquine* the proude, neither could they abide euer after the name of a king. *The firſt funerall Sermõ in Rome.*

In the ſecond battell that *Torquine* prepared to re-

couer

couer his kingdome, hee went to the citie *Cluſium*, and had king *Porſenna* to promiſe him his aide, in whoſe behalfe, he ſent his Herauld ſtraight to ſummon the Romanes to receiue their king, but being by the Romanes ſtoutly refuſed, *Porſenna* proclaimed open warres, in the which warres, after much ſlaughter of the Romanes, the citie of *Rome* had bene taken, and *Torquine* reſtored again to his kingdom, had not *Horatius Cocles*, and the noble act of *Mutius Scæuola* bene, who had determined fully to kill king *Porſenna*, and miſſing the king, kild the next vnto him, ſuppoſing him to be the king: which being reprehended therefore and tortured, holding his armes in flames of fire, ſpake boldly vnto king *Porſennas* face, that there were three hundred Romanes ſworne to do the like enterpriſe as he did, and had ſworne *Porſennas* death, which made him to forſake *Torquine*, and *Torquine* to forſake *Rome*, and to liue as a baniſhed priuate man fourteen yeares after, expelled from his kingdome.

Porſenna.

Mutius Scaeuola.

The Romanes in memorie of theſe enterpriſes cauſed two Images made of braſſe to be ſet vp in the temple of *Vulcan*; to honour the name of *Mutius Scæuola*, and *Horatius Clocles*.

Thus was *Torquinius Superbus* the laſt king of the Romains, for the rauiſhment of *Lucretia Collatinus* wife, put from his kingdome, and all the kings of *Rome* after him.

Torquine driuen from Rome.

And after the kings, the ouerthrow of the ten Commiſſioners called *Decemuiri*, for the like offence by *Appius Clau.* to *Virginea*, a Romane virgin, ſo that the kings of *Rome* loſt their kingdomes for the rauiſhment of *Collatinus* wife, and the *Decemuiri* loſt their place and offices for the rauiſhment of *Virgineus* daughter.

Decemuiri.

Therefore

Therefore the glory and fame of the Romans grew by the Consuls, which increased more and more vntill *Cæsars* time, who because he was denied the place of a Consul with their good will, he became an Emperour against their will. We leaue the Romanes thus marching, from Kings to Consuls, from Consuls to Emperours; from Emperours without an Empire, and will speake of the marching of other kingdomes. *Cæsar.*

The Scythians marched into *Asia*, and wanne many great victories, possessed many strong Forts, gaue diuers battels to the Egiptians & the Persians, and builded many cities in diuers places, as well in *Greece* as in *Asia*, to whom *Asia* paied tribute for fifteene yeares. *The marching of the Scythians.*

So marched likewise the Saracens into *Affrick*, where they had so many great victories, that they wanne and possessed the most part of *Hispaine* vnder their gouernment, welnigh eight hundred yeares. *Saracens.*

So the Turkes marched into *Europe*, and got the Empire of *Constantinople* out of the Romanes hands, to the lamentable losse of many countries, prouinces, and cities: so the Turkes marched vpon the Romanes, as the Romanes marched vpon others. *The Turkes.*

Cyrus the great king of *Persia*, hauing an hundred and seuen and twentie prouinces, after his conquest of many kingdomes and nations, marched with two hundred thousand Persians to be slaine in *Scythia*, and that by a woman: so *Cyrus* lost *Persia*, seeking to winne *Scythia*, and lost his life to get more landes. *Cyrus.*

Zerxes marching into *Greece* with such an innumerable armie, that they dranke and dried vp many riuers, as *Scamander* in *Thessalia*, the riuer *Simois* in *Phrygia*, *Clidorus* in *Beotia*, *Lysus* in *Samothracia*, & the riuer *Menalia* by *Hellespont*: yet he came from *Greece* home, to be mur- *Zerxes.*

thered by *Mardonius* his ſeruant, in his owne kingdom.

Alexander the great.

Alexander the great hauing ſubdued the moſt parts of the world, he alſo for want of men marched to *India* to fight with Elephants; and returned from *India* to *Babilon*, where he was poyſoned by his owne ſeruants.

Many ſuch crooked marchings, were as well among the Iewes, as among the Gentiles.

Saul.

Saul the firſt king of *Iſrael* marched not as he ought to haue done, againſt *Agag* king of the Amalekites, and therefore was he ſlaine with his three ſonnes, in the battell at mount *Gilboa* by the Philiſtines.

Ieroboam.

Ieroboam marched not rightly to the battel in mount *Zemaraim*, againſt *Abiah* king of *Iudah*; and therfore fiue hundred thouſand Iſraelites were ſlaine of his ſoldiers.

The moſt part of the kings of *Iſrael*, becauſe I need not to name, as *Achab*, *Manaſſes*, *Zedechiah*, & the reſt, & many of the kings of *Iudah*, for that they marched not in the path of the Lord, but followed *Ieroboã*, which made *Iſrael* to ſinne, and therefore marched with *Ieroboam* to their deſtruction.

The marching of the Lorde his captaines.

Theſe marched not with *Moſes*, who ſaid to the God of *Iſrael*, We will not goe hence, if thou goe not before vs. Nor with king *Dauid*, who would take no warre in hand before he had conſulted with the Lord. Nor with *Gedeon*, who would not goe to any battell vnleſſe the Lord had giuen him a ſigne before he went: ſo the captaines of the Lorde marched no where, attempted no warre or battell without conſulting with the Lorde by *Vrim* & *Thummim*, or with ſome Prophet of the Lord.

The Gentiles likewiſe would take no warre in hand without conſulting with their Oracles, as the Romains beſought the gods of *Carthage*, promiſing them Temples, Altars, ſacrifices & feaſts, if they would forſake *Carthage*

thage and come to *Rome*: and therfore the Gentiles were ſo ſuperſtitious and blinde, that in many countries they would binde the Images of *Hercules* and *Mars*, leſt they ſhould forſake them and goe to other nations their enemies, for no doubt it ſhould ſeeme, that either they read or heard of *Moſes* bookes, how the Lord forſooke the Iſraelites, and gaue them ouer to the Canaanites, Philiſtines, and other nations about them, and how the Arke was taken frō them by the Philiſtines. Here hence grew the blindneſſe of the Gentiles, that the Arke being taken away from *Iſrael*, they feared alſo leſt their gods ſhould be either allured by faire promiſes, or taken away by ſtrength of victories. *Hercules and Mars.*

CHAP. VI.

Of the maner and forme of vowes, as well of the Iewes as of the Gentiles for their victories in warres.

ABigail *Nabals* wife, vſed a policie to pleaſe *Dauid*, fearing leaſt *Dauid* would be reuenged vpon her huſband for his churliſh deniall of reliefe to him and to his company, went after *Dauid* with victualls, gifts and rewards, and pleaſed him with faire words, as *Iacob* pleaſed his brother *Eſau*, who vſed the like ſtratagem to win his brother *Eſau*, to ſend him gifts and rewards to pleaſe his brother, whom he much feared, for *Eſau* promiſed to kill his brother *Iacob* when his father ſhould die. *Gene.* 32. *Stratagems.*

For *Iacob* the Patriarke made a vow, when he went to *Meſopotamia* after his viſion in *Luz*, which thē *Iacob* named *Bethel*, and ſaid, If God be with me, and helpe me this iourney, and will giue me bread to eate, and cloaths to put on, he yowed of all things that the Lord would giue him, that he would giue the tenth vnto the Lord. *The vowe of Iacob.*

Iacobs vow is farre more godly then *Absolons* vow, for *Iacob* sought but bread to eate, and cloaths to put on, and safe reture againe from *Mesopotamia* ouer *Iorden*, but rebellious *Absolon* sought the kingdome of *Israel* from his father *Dauid*, by a dissembling vowe, saying; I will goe and performe my vowes, which I vowed vnto the Lorde in *Hebron*; which vowe, he made his father the king beleeue that hee vowed in *Iesshur* in *Syria*, that if the Lord would bring him to *Ierusalem* he would performe his vowes in *Hebron*, this is a rebellious vow, like to the wicked vowes of the Iewes, which vowed before they would either eate or drinke to kill *Paul*.

A rebellious vowe of Absalon.

The Israelites after they were ouerthrowne in a great battell by *Arad* king of the Canaanites, they vowed vnto the Lorde, that if the Lorde would giue *Arad* and the Canaanites into theyr handes, that they would truely serue the Lorde, and destroy the Canaanites, theyr landes, and theyr cities. They bound the Lord to so many conditions, that if they should obtaine victories, they promised him true seruice, and to fight manfully against the Cananites.

Num. 21.

And againe for another victory that the Lord gaue them against the Canaanites, they vowed the tenth, and performed their vowe, the Hebrewes wanted no victories vpon their obedience & dutiful seruice to the Lord.

The vowes of the Israelites.

Iephtha in his warres against the Ammonites, vowed vnto the Lord, if he should haue victory ouer the Ammonites, that whatsoeuer first met him at his returne from his victory, comming out of his house, should be a sacrifice vnto the Lord.

Iudg. cap. 11.

Asa king of *Iudah* vowed vnto the Lord, as *Abiah* his father did, when *Shesac* king of *Egipt* came with an infinite number. *Asa* and all *Iudah* made a couenant to

The vowe of king Asia.

seeke the Lord, promised & sware, that they that sought not the Lord, small or great, man or woman, should die; this with an oath he vowed, that *Iudah* reioyced for the victory they had ouer *Zerah* king of *Æthiope*, with all his army of tenne hundred thousand.

Ionas a Prophet of the Lord, when he fled from *Niniuie* to *Tharsis*, being in danger of shipwracke, he tolde the Marriners that he was the cause of the perillous tempest, and willed the Marriners to throwe him into the sea, confessing the lot fell iustly vpon him, saying, I will performe the vow which I promised vnto the Lord. *Ionas.*

So *Anna* vowed vnto the Lord, and said, that if the Lord would bestowe a man childe vpon her, she would giue him vnto the Lord, and she vowed that neither razor or sheares should come vpon his head, and so performed her vow, and brought *Samuel* her sonne before the Lord. *Annas vow, Samuels mother.*

There was nothing so common among the Gentiles also, as vows, as you heard of the Hebrues, of their vows to the gods of *Israel*, so likewise among the Greekes and the Romanes, vpon any conditions to be performed, they vowed a vow to their gods and Idols.

The olde Gaules hauing warres with the Romains, their General *Aristonicus* vowed vnto *Mars* a rich massie chaine of gold of the spoiles of the Romans, if he might win the victorie.

Flamminius the Consul, & Generall of the Romane army, in the self-same war against *Aristonicus*, vowed likewise, if he should haue victory, wheras *Aristonicus* vowed but one chaine vnto *Mars*, *Flamminius* promised all the chaines that the Gaules had, & to put vp a trophey, and to hang their swords, weapons, and armors, vpon the trophey, to honor *Mars*. *Flamminius vow.*

In like sort *Marius*, & *Cai. Luctatius*, Consuls of *Rome*, and Generals in the warres against the Cymbrians, lifted vp both their hands to heauen. *Marius* promised and vowed a solemne sacrifice vnto the gods of an hundred oxen; and the other Consul *Luct.* vowed to build a temple vnto Fortune, if the Romanes might haue victorie ouer the Cymbrians.

The vow of Marius.

At the last battell of *Thrasymen*, *Fabius* vowed being Dictator elected, against *Hanibal*, and promised to sacrifice all the profits & fruits that should fall the next yeare, of sheep, of sowes, of melch kine, & of goates, betweene the Calends of March, and the Ides of May, in all the mountaines, champion countries, riuers, or meadowes of *Italy*; & also vowed to build places of musicke, to haue victory ouer *Hanibal*: such were the wicked & Idolatrous vowes of the Gentiles, that they neither spared land, life, nor liuing, to please their goddes, they would haue no warres, no battels, without consultations with oracles, or conference with soothsayers, for they thought all victories came by performing, or not performing of vows.

Fabius Max. vow.

The Athenians hearing of the innumerable army of *Xerxes*, comming with such terror vnto *Greece*, they sent to *Delphos*, from whence they were admonished by the oracle of *Appollo*, to erect vp an aultar to *Æolus*, & thereupon to sacrifice with prayers and vowes, to please the windes, to plague the Persians, to scatter and ouerthrow the infinite nauies of *Xerxes*.

The vow of the Athenias to Æolus.

The Greekes and the Romanes vsed a vowe called *Hecatombæ*, in the which they builded an hundred aultars, whereupon they offered to the gods a hundred oxen, a hundred sheepe, & a hundred swine, & sometimes the Dictators & Emperors of *Rome*, the kings & generals of *Greece*, added a hundred Lions, & a hundred Eagles, to make their vowes (as they supposed) of greater effect;

The vowe called Hecatombe.

this

this was chiefly done for the preſeruation of kings and kingdomes, Emperours and Empires.

So *Auguſtus Cæſar* would needs goe to *Delphos* to learne of *Appollo*, who ſhould raigne after him in *Rome*, and what ſhould become of the Empire, beſtowing the liberall ſacrifice of *Hecatombæ*; was anſwered by *Appollo*, that an Hebrue child was borne, who commanded him to ſilence, and to giue no Oracles, but willed the Emperour *Auguſtus* to depart with ſilence from his aultar, and to hold with the people his credit. *Suidas in Vita Auguſti.*

So *Saul* being reiected from the Lord for his diſobediēce, ſpake to *Samuel*, yet honor me before the people.

So rebellious *Abſolon*, ro diſgrace his father, and to pleaſe the people, wiſhed that he were a Iudge, for that the people wanted a lawe, to miniſter vnto them iuſtice. Many ſuch rebellious & ambitious mē are in the world, which vow many things in their harts, much like to *Hamilcar*, who cauſed his ſonne *Hanibal*, being but a boy of eight yeares old, to make a vow, & to take his oath to be an enemy, & to hold wars with the Romans during life. *Hanibals oath.*

It was the maner among the Romaines when they made choiſe of their Conſuls, to goe vp to the Capitoll, and after ſacrifice done, there to vow building of temples, of aultars, and the decimation of the ſpoiles gotten by victories.

So *Lucullus* did promiſe and vow to *Hercules* for his victories at the riuers of *Rindacus* and *Granicus*. *Lucullus.*

So *Pauſanias* general of the Lacedemonians, vowed to *Appollo* for his victories at *Marathon* againſt *Mardonius*. *Pauſanias.*

Theſe vowes were ſo many and ſo diuers among the Gentiles, that the husbandman vowed to *Tellus* for the ſeed ſowne in the earth, and the fruite thereof, to *Siluanus* for their oxen and kine, to *Hippona* for their horſes and mares, to *Caſtor* and *Pollux* for their ſhipwrackes,

for

for labourers to *Tutanus*, for shepheards to *Pan*, for trauellers on long iournies to *Hercules*, for theeues to steale safely to the goddesse *Lauerna*. Thus the Gentiles serued and obeyed their Idols, with vowes and sacrifices, but as apes do counterfeit to imitate men, so Satan would seeme to imitate the Lord.

Seuerall vowes.

Such fond and fooliſh vowes were vſed among the Gentiles, that if the Athenians would haue victory ouer the Thracias, *Erictheus* the king muſt ſacrifice his daughter; a ſtratagem of Satan.

Stratagems of Satan.

If *Agamemnon* would haue ſound returne from *Troy* to *Greece*, he muſt ſacrifice *Iphigenia* his daughter, or if *Marius* would haue triumph ouer the Cymbrians, hee muſt kil & ſacrifice his daughter *Calſurnia*; the very drifts and ſhifts of the diuell, & the oracles of Satan; & therefore in many countries they would binde their Idols with chaines and bonds. So did they in *Carthage* binde the Image of *Hercules* with chaines & bonds, leaſt (when the Romaines made their ſupplications and prayers to *Hercules*) hee ſhould forſake *Carthage* and come to *Rome*.

In wicked men oftentimes the word of God is in their mouthes, when the grace of God is not in theyr hearts, as in *Balaam*, who came with his full good will to *Balaac* to curſe *Iſrael*, but he was commaunded againſt his will to bleſſe *Iſrael*; and therefore that which *Philo* ſaith is true, of the wicked, *Dona dei ſine deo ſæpe ſunt in impijs*; for oftentimes falſe Prophets propheſie the truth, as *Balaam* and *Cayphas* did.

Philos ſpeech of the wicked

Satan ſtands alwaies among the Angels before the Lord, to haue licence with his preſent ſeruice to ſeeke whom he may deuour, ſo that Satan is often a lying ſpirit in the mouth, (not onely of falſe Prophets) but a-

gainſt

gainst the seruants of God, as *Iob*, who, though Satan tooke from him his seruants, his children, & his goods, yet his malice chiefly was againſt *Iob*; ſuch ſtratagems he vſed before againſt the ſeruants of the Lord, as *Abraham*, *Moſes*, *Dauid*, and others.

There is an other kinde of vow of the Nazarites, whoſe vowes were but for certaine number of dayes, of moneths, or of yeares: theſe Nazarites ſhould abſtaine onely from wine, or from any ſtrong drink, they ſhould let their haires grow, and let no razor come on it, they ſhould not violate themſelues with any mourning for the dead: yet *Samuel* being a Nazarite, mourned for *Saul*, *Ieremy* being a Nazarite, wept for the captiuitie of *Iudah*, and Chriſt himſelfe the true Nazarite, wept for the citie of *Ieruſalem*. *The vowes of the Nazarites.*

The Monaſticall vowes of Monkes, Benedics, Franciſcans, and Dominics, who would faine be Nazarites, but that they loued wine too well, and ſhaued theyr crownes too often: for they ſeperated themſelues from the world, vowed virginitie, & yet had baſtards, vowed many things, & performed nothing. Theſe were ſuperſtitious orders of Franciſcans, and not the vowes of Nazarites. *Monaſticall vowes.*

The Ethnicks likewiſe ſuffered their haires to grow, becauſe they might dedicate it either to *Iupiter*, to *Appollo*, to *Mars*, or to ſome of their gods.

So did *Theſius* dedicate his haire vnto *Appollo*, vpon his father *Ægæus* graue. *Theſius.*

So *Achilles* dedicated his haire vpō the tombe of his deare friend *Patroclus*. *Achilles.*

So did *Oreſtes* conſecrate his haire vpon the tombe of his father in lawe *Agamemnon*, after he had killed him with the conſent of his wife *Clytemneſtra*. *Oreſtes.*

So *Euripides* was of *Archelaus* king of *Macedonia* so honoured, that hee lamented *Euripides* death in mourning apparell, and with a shauen head and beard.

After the vowes of *Iacob*, of *Dauid*, of *Asa*, and such godly men, after the vowes of the Nazarites, and of the Rechabites, which was commanded from *Ionadab* the father vnto his children, and to their posteritie, was kept vnuiolated three hundred yeares. These vowes were of the Lord accepted, but for Heathen vowes, which wilfully offer & sacrifice their seruants, their childrē, & thēselues, to *Moloch*, to satisfie the oracles of diuels, speaking in dumbe Idols, as vnto *Curtius* that rode sacrificing of a quick man, which made *Curtius* on horseback in armor, to ride into an open wide gulfe in *Rome*, and *Codrus* king of *Athens* likewise in beggers apparell, to sacrifice themselues to satisfie the oracles. Yet *Heliodorus* was better aduised, and more to be commended, being sent by *Seleucus* king of *Syria*, to rob and spoile the Temple of *Ierusalem*, after he was scourged on both sides with many stripes by some diuine power, hauing recouered his life by the prayer of *Onias* the high Priest, *Heliodorus* offered sacrifice vnto God, and made his vowes vnto the Lord, which had graunted to him his life, and thanked *Onias*, confessing the name of the Lord to be great in *Ierusalem*.

The Rechabites vowes.

Heliodorus.

2. Mac. 3. cap.

Antiochus.

2. Mac. cap. 9

Antiochus after his flight frō *Persepolis* in *Persia*, thought to reuenge his wrath vpon *Ierusalem*, aduancing himself, that he would make *Ierusalem* a graue of all the Iewes, but he was striken of the Lord, that hee promised and vowed (that whereas hee had spoiled the holy temple before) now to garnish it with gifts, to encrease the holy ornaments, to become a Iew himselfe, and to preach the power of the Lord, through euery place of the world.

So

So *Artaxerxes* king of *Persia* so fauoured the Iewes through the goodnesse of the Lord, that hee called *Esdras* the Priest, and reader of the lawe of the Lord, and willed him with all the Iewes that would goe with him, to goe to *Ierusalem*, allowed them golde, and siluer, and cattell, to sacrifice vnto the Lord, and to performe the vowes which they vowed vnto the Lord. *Artax. 3. Esdr. ca. 8.* *The fauour of the kings of Persia to the Iewes.*

So *Nabuchodonozer*, *Cyrus*, and *Darius*, were moued by the Lord to fauour his people *Israell*.

And therefore olde *Homer* said, that the sacrifices and oblations, with all their vowes and ceremonies which the Troians offered to *Iupiter*, were nothing of him accepted, for that *Iupiter* rather esteemed the vowes and sacrifice of *Agamemnon*, and the oblations of the Greekes before king *Priamus* and his Troians.

So the oracle of *Ammon* answered the Athenians, that the gods esteemed more the vowes and prayers of the Lacedemonians, with the sacrifice of milke, honey, frankincense, cakes, and wine, (according to *Pythagoras* rule) then the rich spoiles and great gifts of the Athenians, with the great sacrifice of *Hecatomba*. *The oracles of Ammon.*

So the Prophet answered the Iewes from the mouth of the Lord, I abhorre your incense, I cannot away with your new moones, your sabbothes and solemne dayes I detest, your ceremonies and fastings I hate, although you make many praiers, and offer many oblations, yet do I neither heare your prayers, nor accept your oblations. *The saying of the Prophet.*

CHAP. VII.

Of Oracles and soothsayings, as well of the Iewes as of the Gentiles.

THe Lord commaunded in the lawes of *Moses*, that no soothsaying should be among the Israelites, yet things conteining of necessary causes, are not forbidden, for signes were asked of the Israelites, and giuen vnto them of victories by the Lord.

Ionathas desired a signe of the Lord, and he had by the spirit of the Lord a token, that if the Philistins would say vnto *Ionathas*, come ye hither vnto vs, *Ionathas* by that signe knew he should haue victorie.

Ionathas.

Sam. lib. 1. cap. 14.

The like signe was giuen to *Gedeon* of his victorie, by a fleece of wooll, that should be so full with deawe, that the deawe therof filled a bowle with water, and drie vpon all the earth besides.

Indic. cap. 6.

Elizeus bad *Ioas* shoote eastward in token of his good successe in *Aphec*. And againe hee bad *Ioas* smite the ground, and hee smote the ground thrise, so many great victories against the Syrians he had.

Signes of victories giuẽ frõ the Lord.

2. Reg. cap. 13

Samuel caught the lap of *Sauls* coate and rent it, saying: Thus shall God rent the kingdome out of thy hand and giue it to an other.

Sam. 15.

So did *Ahiah* the Prophet take the garment of *Ieroboam*, and rent it into twelue peeces, saying: So shall the Lord rent the kingdome out of *Salomons* hand, and giue tenne of the twelue Tribes vnto thee. These were signes giuen before hand by the Prophets from the Lord.

1. Reg. 11.

Signes giuen by the Prophets.

A prophet of *Iudah* came to *Bethel*, and cried against the Aultar of *Bethel*, and gaue them a signe that *Iosias*

3. Reg. cap. 13

which

which was borne three hundred yeares after, should offer Priests of the hill altars, and burne mens bones vpon the altar, and this shall be a signe, the altar presently shall rent, and the ashes that are in it shall fall out.

The being of *Ionas* in the Whales belly three dayes, was a signe, as Christ himselfe saide, that the sonne of man should be three dayes in the belly of the earth. *Ionas in the whales belly.*

It was lawfull for the Israelites to call for the Arke, which was the presence of God & the figure of Christ, they would call for the *Ephod*, they would consult with *Vrim* and *Thummim*, before they tooke any battell in hand.

The Iewes required a signe, the Grecians sought after wisdome, but Christ crucified vnto the Iewes, was euen a stumbling blocke, and vnto the Grecians foolishnesse. For the Greekes & Persians went for Oracles to *Delphos*, the Egiptians and Affricans to *Ammon*, but the Hebrewes were taught to come to the doore of the Tabernacle, and after the vse of the Tabernacle, to consult with *Vrim* and *Thummim*, to come to the Temple of *Salomon*, or to the Prophets, and there to be instructed what to doo. *The Hebrewes consulted with Vrim and Thummim.*

The Hebrues tooke no warres in hand, vnlesse they came to the Priest first, who would stand with his *Ephod* garment before the Arke of the Lorde, and there to be taught what to do.

So *Ioshuah* Generall of the Israelites, vsed to stand before *Eleazar* the Priest, to take his instruction by *Vrim* and *Thummim*. *Nom.* 22. *and* 27.

So *Iudah* the successor of *Ioshua*, was chosen by *Vrim* and *Thummim*, to be a Generall of the Hebrue army. *Iudah.*

So did *Samuel* stand before the high Priest to receiue the Oracle of *Vrim* and *Thummim*.

The Hebrewes were instructed by the word of the Lord in the mouth of the Prophet, or else they were answered at the mercy seate, or counselled by *Vrim* and *Thummim*.

Superstitiousnesse of the Gentiles.

So soothsayings & oracles were so had in reuerence among the Gentiles, that nothing should be taken in hand, neither in peace, nor in warres, without consulting with the soothsayers and oracles.

So that at any Eclipse of the Moone, the Romanes would take their brazen pots & pannes, and beat them, lifting vp many Torches and Linckes lighted, and firebrandes into the aire, thinking by these superstitious meanes, to reclaime the Moone to her light.

Veget. lib. 4. cap. 42.

So the Macedonians were as superstitious as the Romanes were at any Eclipse of the Moone.

Nothing terrified the Gentils more in their warres then the Eclipse of the Sunne and the Moone.

The like vsed the Thracians, when it thunders they take theyr bowes and arrowes, and shoote vp to the cloudes against the thunder, imagining by theyr shooting to driue the thunders away.

Cabrias the Generall of *Athens*, beeing readie to strike a battell on sea, it suddenly lightened, which so terrified the souldiers, that they were vnwilling to fight vntill *Cabrias* said, that now is the time to fight, when *Iupiter* himselfe with his lightening doth shewe a signe that he is readie to goe before vs.

Front. lib. 1. cap. 12.

So *Epaminondas*, at his going to battell it suddenly lightned, that it so amazed his souldiers, that *Epaminondas* comforted them and saide; *Lumen hoc Numina ostendunt*, by these lightnings the gods shew vs that we shall haue victories, but we may better say so through our Lord and Sauiour, then *Epaminondas* or *Cabrias*

Epaminõdas stratageme.

sith we haue the great light of the Gospell to lighten vs and to goe before vs to attempt any warre or to commence any battel against Sathan and his armies, whose will is euer to destroy, though his power cannot. *Cuius semper iniqua voluntas licet nunquam iniusta potestas.* *Gregor. magnus.*

In *Rome*, the Dictator, the Consul, the Prætor, and other Magistrates, were to be remoued from their offices, if the soothsayer sawe any occasion by lightning, thundering, by remouing of starres, by flying of fowles, by intrailes of beasts, by Eclipse of the Sun & Moone. *The Consuls of Rome, and kinges in Sparta, deposed.*

So that there was a lawe in *Sparta*, that euery ninth yeare the chiefe magistrates called *Ephori* would choose a bright night without Moone light, in some open place to behold the starres, and if they had seene any star shoot or moue from one place to another, straight these *Ephori* accused their kings that they offended the gods, and therby deposed them from their kingdome. So did *Lysander* depose king *Leonidas*.

So likewise the Romains were perswaded that their ouerthrow at the battels of *Thrasimen*, *Trebeia*, and *Canne* by *Hannibal*, were, for that they supposed they offended the gods, either in not performing their vowes, or in not doing of sacrifice, or else for the vnskilfulnesse of theyr Generalls. So did they suppose theyr ouerthrowes by the Cymbrians to be by the vnskilfulnesse and ouersight of *Quin. Scapio*, their Generall, but *Cai. Marius* afterward reuenged the ouerthrowes of the Romaines, with the greatest ouerthrow that euer the Cymbrians had. *Quin. Scapio.* *Ca. Marius.*

By these meanes, the Consuls were oftentimes remoued & displaced, from their offices of Consulship by the Senators, as *Varro*, *Mansinus*, *Leuinus* & others, as the kings, and Generals were in *Sparta*, by meanes of their magistrates

magistrates called *Ephori*, such sure trust and confidence they had in their soothsayers, that without the counsell of soothsayers in *Rome*, or the counsell of *Magi* in *Persia*, or of the *Ephori* in *Sparta*, the kings of *Rome*, of *Persia*, and of *Sparta*, would attempt nothing concerning the state of the countrey.

The superstitions of the Macedonians and Romanes.

And therfore the Macedonians made a decree that no monument of triumph should be made within their kingdome, for that a Lyon had raised vp a pillar, which was set vp in memorie of a great victory gotten, they thought the gods to be offended with them, and therefore the decree was made.

So the Romanes after *Carthage* was destroyed, and after restored againe, when the Romanes had diuided and measured their lands, and limited their meeres and markes by the pole, for the Romaines to inhabite there, for that the marks & limits were bitten & gnawed with wolues, the Romanes paused & staied before they had consulted with Oracles.

Soothsaying by flying of fowles.

The first king of *Rome Romulus*, builded his kingdom by flying of fowles and soothsaying.

So *Numa Pompil.* was chosen second king of *Rome* by flying of fowles.

So *Torquinius Priscus*, an Eagle tooke his cappe from his head, and fled vp on high to the skies, and after descended, and let his cappe fall on his head againe, signifying thereby that he should be king of *Rome*.

Pau. Æmilius, Consul and Generall of the Romanes in *Macedonia*, at what time he sacrificed vnto the gods in the citie of *Amphipolis*, it lightned, whereby he was perswaded, it pretended the ouerthrow of the kingdom of *Macedonia*, and his great victory and tryumphe of the same at *Rome*.

Swallowes

Swallowes followed king *Cyrus* going with his army from *Perſia* to *Scythia*, as rauens followed *Alexander* the great returning from *India* and going to *Babilon*, but as the *Magi* tolde the Perſians that *Cyrus* ſhould die in *Scythia*, ſo the Chaldean Aſtrologers told the Macedonians that *Alexander* the great their king ſhould die in *Babilon* without any further warrant, but by the Swallowes that followed *Cyrus* to *Scythia*, and by the rauens that followed *Alexander* to *Babilon*.

Swallowes.

Cyrus and Alexander forewarned of their death by ſoothſaying.

By Swallowes alſo lighting vppon *Pirrhus* Tents, and lighting vpon the maſt of *Mar. Antonius* ſhip, ſayling after *Cleopatra* to *Egipt*, the ſoothſayers did prognoſticate that *Pirrhus* ſhould be ſlaine at *Argos* in *Greece*, and *Mar. Antonius* in *Egipt*.

The Arabians, Carians, Phrygians, and Cilicians, do moſt religiouſly obſerue the chirping & flying of birds, aſſuring themſelues good or bad euents in their warres.

Themiſtocles was aſſured of victory ouer king *Xerxes* and his huge army by crowing of a cocke, going to the battell at *Artemiſium*, the day before the battell began, who hauing obtained ſo great a victory, gaue a cocke in his enſigne euer after. So *Iu. Cæſar* gaue an elephant in his enſigne, after he had ſubdued *Iuba* king of *Mauritania*.

Themiſtocles.

The Lydians, Perſians and Thracians, eſteeme not ſoothſaying by birds, but by powring of wine vpon the ground, vpon their cloathes, with certaine ſuperſtitious praiers to their gods, that their warres ſhould haue good ſucceſſe.

Paul. Æmilius was aſſured of victory ouer *Perſius* king of *Macedonia*, by a word pronounced by his little girle *Tertia*, ſaying to her father that *Perſius* the dog, and her play-fellow was dead.

Cice. de diuinatione. I.

Aristander. *Aristander* the soothsayer in the battell at *Arbela*, being the last against *Darius*, was then on horse backe hard by *Alexander*, apparelled all in white, and a crowne of golde vppon his head, encouraging *Alexander* by the flight of an Eagle the victorie should be his ouer *Darius*. Both the Greekes, the Romaines, and the Lacedemonians, had theyr soothsayers hard by them in their warres.

Alexander the great had not reioyced in his great victorie ouer *Darius* at *Arbela*, and his conquests ouer kingdomes and countries, had hee knowne hee should haue bene poysoned in *Babilon*.

Cæsar had neuer taken the ciuill warres in hand against *Pompey* the great, had hee knowne that hee should haue beene murthered before *Pompeys* Image in *Rome*.

Priamus had hee knowne the slaughter of himselfe, his wife, his children, & the last destructiō of *Troy* his citie, had not resisted the Greeks, nor denied their lawfull request in restoring *Helen*: and therefore saide *Cicero*, *Multò melius est nescire futura quam scire*, Ignorance is better then knowledge of thinges to come: but these had no *Ephod*, no *Vrim* & *Thummim*, nor prophet to tel them of things to come, as *Ioshua*, *Dauid*, *Gedeon*, and others had, and yet *Alexander* had his soothsayer *Aristander*, *Cæsar* had *Spurina*, & *Priamus* was warned by his daughter *Cassandra*, but euer when they escaped one danger, they fell into another, as *Iob* saide; *Iob.20.* *Fugiet impius arma ferrea & irruet in arcum æreum*.

Superstitious oracles of the Gentiles. So superstitious grew the Gentils, with such abhominable Idolatry, that in *Persia* by a cock, in *Egipt* by a bull, in *Æthiope* by a dog, they tooke soothsaying, in *Beotia* by a beech tree, in *Epyre* by an oake, in *Delos* by a dragō, in

Lycia

Lycia by a wolfe, in *Ammon* by a ramme, they receiued their oracles, as their warrant to commence any warre, to enter any battell, or to attempt any enterprise.

And therfore *Alexander* the great went to the oracle at *Ammon*, to know the successe of his warres in *India*. And *Licurgus* went to *Delphos*, to be instructed to make lawes in in *Sparta*.

The graue of Amphiraus.

Some went to the graue of *Amphiraus*, sacrificed a Ramme, and couered the graue of *Amphiraus* with that Ramme skinne, and sleeping vpon the same skinne all night, all things should be shewed to them by oracles.

But to such men as come to dead mens graues to seek helpe, might be spoken that which *Semyramis* spake to *Darius* king of *Persia*. For *Semyramis* had written vpon her graue, that what Prince soeuer had wanted money or golde, should open her tombe and be satisfied.

Darius.

Darius being greedie of money opened her tombe and found this sentence written vpon a table, O couetous wretch, vnlesse thou hadst bin an vnsatiable Prince, thou wouldst neuer haue opened the graue of the dead for money.

Xerxes.
Ælian. li. 13

The like was spokē to *Xerxes* that opened *Belus* graue, and found nothing but an emptie glasse, with this writing on a pillar, If any would open *Belus* graue, and not fill the emptie glasse with oyle, he should be vnfortunate. Which being read of *Xerxes*, he willed straight to fil the glasse with oyle, which would hold oyle no more then *Belides* buckets held water.

Xerxes departed sad therefore, imagining some ill lucke to come thereby, as within a while after it came to passe that he was slaine in his owne pallace at *Persepolis* by *Artabanus*.

The Prophets of the Lorde, *Esai*, *Ieremy*, and the rest, tooke no oracles from flying of fowles, from starres, and such, but from the mouth of the Lord, saying; Thus saith the Lorde: giuing more certaine oracles to the Israelites, then the Persians, Egiptians, and Grecians, had by Swallowes, Rauens, Eagles and Cockes.

The oracles of the Prophets.

The Prophet *Dauids* manner was, when he went to any battell, to know of the Lord whether hee should goe or no against the Philistines, Canaanites, and other enemies of the Lord.

So the Israelites would take no warre in hand against the Beniamites, before they asked counsell of the Lord.

When the Moabites denied *Ioshua* and his army passage through the land, *Ioshua* was commaunded by *Moses* to muster a thousand of euery Tribe, and to giue them battell. For it was lawfull in iust warres, to vse any policies, stratagems and snares against the enemie, as *Abraham* did in rescuing *Lot*, made after the foure kings, fought with them, ouerthrew them, and brought *Lot* backe againe to his owne house (where he dwelt) in *Zodom*.

Any stratagem in iust warre is lawfull.

And so *Gedeon* did to the men of *Sucoth*, and to the men of *Phanuel*, for that they denied to giue some bread to relieue his three hundred faintie souldiers, at his returne from the victorie, hee tare the flesh of threescore and seuenteene Elders, and chiefe men of *Sucoth* with briers and thornes, and brake downe the Tower of *Phanuel*, and slew the men of the Towne, according to his promise before tolde. But let vs returne to the oracles and soothsayings aswell of the Gentiles as of the Iewes.

Gedeon.

Sucoth.

The

The Athenians in euery publike counsell that they tooke in hand, without their Priests called Mantes, were present in place, to sacrifice, and to offer oblations vnto their Idols, nothing should be done among the Athenians.

Among the Lacedemonians in like manner the authoritie of soothsaying was such, that in all consultations among the Senators, they would conclude vpon nothing in matters of doubts without warrant frō their soothsayers.

The credit of soothsayers among the Gentiles.

The credite and existimation of soothsayers was such among the Romanes, that they could dispossesse any Senator from the Senate, any Consull or Prætor from their offices, as is said before: for the soothsayers were called in *Rome*, *Nuntij & interpetres Iouis*, the messengers of *Iupiter*, and his interpreters.

So the latter Iewes serued and sacrificed to the Idols of the Gentiles, neither would they attempt any thing without oracles from *Chemosh* the Idoll of the Moabites, from *Nesroch* the Idoll of the Assyrians, and from *Dagan* the Idoll of the Philistines; & yet *Senacherib* was slaine praying in the Temple before his owne god *Nesroch*, by his owne sonnes: and the fiue Lords of the Philistines, at the great feast which they made to their god *Dagon*, were slaine by the fall of the house where they feasted. Yet *Israel* would take no example thereby, but forgat the lawe of the Lord, which they obeyed vnder *Ioshuah*, *Iudah*, *Gedeon*, and others, but they would haue new kings, new lawes to gouerne them, an other forme of a common-wealth then the Lord had appointed, and a new kinde of religion to serue straunge gods, otherwise then the Lord had commanded them, and to seeke helpe and aide of other nations, which the Lord forbad

Idolatry of Israell.

them, saying: The strength of *Pharao* shall bee your shame, and your trust to the shadowe of *Egipt* shall deceiue you, neither the gods whom you serue shall saue you, neither the nations whom you trust vnto shall defend you.

As the Ethnikes vsed dreames, lots, propheſies, oracles, ſoothſayings, and charmes, to inſtruct them in their warres, ſo *Nabuchodonozer* conſulted with his oracles, asked counſel of the ſoothſayers, and obſerued the liuer of a beaſt for the deſtruction of *Ieruſalem*: but they are curſed in Gods booke, that would vſe ſorcery, or ſeeke helpe by any other meanes then by the Lord: for what haue the faithfull to do with Infidels, which were forbidden to goe to *Iupiter* at *Hammon*, or to *Appollo* at *Delphos?* where the Gentiles came to offer gold, pearles, iewels, chaines, crownes, ſhields, targets, and Images, to hang there in the temple of *Appollo*, that *Philip* king of *Macedonia* at the ſpoile thereof, had as great a pray, as *Alexander* his ſonne had of *Babilon*, or *Nabuchodonozer* of *Ieruſalem*.

Ezech.21.

The rich ſpoile which Philip had in Delphos.

CHAP. VIII.

Of ſanctuaries allowed to the Hebrewes, and of the multitude of ſanctuaries among the Gentiles.

Anctuaries were priuiledged among all Nations, not onely for ſouldiers that fled from the warres, and ſeruants that fled from their maiſters, but alſo for thoſe that by chance kild any man, or had committed ſuch capitall crimes without proofe, theſe might bee ſuc-

coured

coured in ſanctuaries vntill the truth were knowne and proued, and therefore the Hebrewes had ſixe citties of refuge by the lawe of *Moſes*, where if any man had ſlaine vnwittingly or vnwillingly a man, he might flee to any of theſe ſixe Cities, as to a ſanctuary of refuge, but they that had killed a man willingly, and had committed any capitall crime purpoſely, ſhould not onely be taken away from the ſanctuarie, but bee pluckt away from the aultar, as *Ioab* was for killing of *Abner*, and *Adonias* though hee pretended treaſon before againſt *Salomon*, yet had hee the priuiledge of the ſanctuarie for that fault by *Salomon*, but when hee ſought to haue *Abizaig* to his wife, he was pluckt from the Aultar as *Ioab* was.

Sanctuaries allowed by the Lord to the Hebrues

Ioab and Adonias taken from ſanctuaries.

Thoſe that were lawfully ſuccoured by *Moſes* lawe in the ſanctuary, it was not lawfull for them that fled thither to returne home, vnleſſe it were at the death of the high Prieſt, which was a ſhadow of the death of Chriſt, by whoſe death the regenerate turne to their eternall home.

The Gentiles imitating the Hebrewes, had too many licentious ſanctuaries with the like libertie and priuiledge, in ſo much that in continuance of time, it grew, that Temples, Aultars, Images of Emperours and Kings, and graues of dead men, were allowed for ſanctuaries, as if any that would flye vnto the Temple of *Diana* at *Epheſus*, and claimed by the right of a ſanctuarie to be defended, hee was made free, and had his libertie graunted vnto him, and that continued a ſanctuarie from the time of *Alexander* the great, who amplyfied the Temple of *Diana* the quantitie of a furlong, which temple was burnt before by *Heroſtratus*, vpon the very day that *Alexander* was borne, vntill

The temple of Diana burned.

till the time of *Augustus Cæsar*, three hundred yeares after *Alexander*, by whom the wickednesse of that sanctuary was abrogated and quite taken away.

The sanctuaries of the Gentiles.

Cadmus (as some write) at the building of *Thebes*, was the first in *Greece* that gaue any priuiledge to sanctuaries.

Others thinke that some of the posteritie of *Hercules* erected vp in *Athens* the temple of mercie, where euery man might flee for succour, fearing least they should be punished and plagued for the iniuries that *Hercules* their predecessor did to others, and the Athenians made a decree, that none that fled to the aultar of mercie should be pulled away.

Romulus imitating *Cadmus* at the building of *Rome*, for the encrease of his citie, graunted impunitie to all such wicked men that came to *Rome*, whose example all other Gentiles followed after, in so much that kings and kings sonnes fled vnto sanctuaries: so great was the priuiledge of sanctuaries, that king *Pausanias* fled to the Temple of *Minerua* in *Sparta*, and king *Cleombrotus* fled to the Temple of *Neptune* in *Tænero*: and *Adonias* King *Dauids* sonne fled to the Temple in *Ierusalem*.

Kings fled to sanctuaries.

Likewise a souldier taken in the warre, if he had fled from thence to the statue of any King, Emperour, or great captaine, he was to haue his libertie.

The liberties and abuse of sanctuaries grew so great among all nations, that where sanctuaries were allowed chiefly, first for those that slew any man by chaunce against their will, for captiue souldiers that fled from prison, & for poore distressed seruants that were abused by their maisters, in time it became dens for theeues, stewes for wicked men and leawd women, that whatsoeuer was done, if they came to the Temple of *Osiris* in *Egipt*,

or

or to the Temple of *Diana* in *Thracia*, or to the Temple of *Venus* in *Paphos*, they were freed, & might there take their libertie, but poore *Demosthenes* was taken from the Temple of *Neptune* by the tyrant *Archyas*, and brought to *Athens*, before his onely enemy *Antipater*.

Sanctuaries become dens for theeues.

Demosthenes

Sanctuaries grew so common, that not onely souldiers, but also any offenders might fleee from theyr liberties, especially in *Greece*, to the graues of *Achilles*, *Thesius*, and *Aiax*: in other places to the graue of *Hercules*.

The graues of dead men were sanctuaries.

In other places, the offender, if he had fallen downe at the feete of *Iupiters* Priest, of *Mars*, or of *Vulcan*, at the gates of their temples, he should goe free.

Though the old auntient Romanes could not abide a souldier taken in the wars, they would neither redeem him, nor allow him sanctuarie, yet *Agesilaus* king of the Lacedemonians, allowed any temple of their gods, to be a sanctuary for souldiers that fled for succour.

Agesilaus.

So did *Cyrus* proclaime sanctuaries for all banished, & bond men in *Greece*, & in all *Asia*; & leuied therby a huge army to fight against his brother *Artaxerxes*.

So did *Sertorius* one of *Marius* sect, proclaime sanctuaries to all the Romaine fugitiues in *Hispaine* & in *Affrike*, that he as much harmed *Rome*, being a Romaine borne, and now out of his countrey, as eyther *Sylla* or *Marius* did in their countrey.

Hauing sufficiently spoken of these kinde of sanctuaries, of theyr too much libertie that grew thereby in all kingdomes, as among the Hebrewes by *Ieroboam*, in the battell at Mount *Zemaraim*, among the Persians by *Cyrus* at the battell at *Conauxa*, among the Romanes by *Cinna*, and among the Affricans by *Seotorius*, who all proclaimed sanctuaries and liberties to all fugi-

The abuse of sanctuaries.

tiue and banished souldiers, we leaue sanctuaries, which were appointed as a refuge for those that fled thither for succour and helpe, vntill the truth were knowne, and speake not of those that abused sanctuaries as a cloake of their tirannie and wickednesse.

You heard before how *Adonias* and *Ioab* were taken from the Aultar, for they had abused the sanctuary; for the Lord commaunded that his lawes should be seuerely kept, and that no part thereof should be broken, for King *Oza* vsurping the Leuites office against the lawe, was striken with sudden death, for the vnreuerent handling of the Arke, which was the Leuites office.

Kings destroied for breach of the lawe.

Ozias the King was striken with leprosie, for burning incense against the lawe, which was the Priestes office.

Malach. 1.

Abihu and *Nadab*, *Aarons* sonnes, for that they both tooke Censors in their hands, & put fire therevpon, and incense therein, & offered straunge fire before the Lord, contrarie to the Lords commaundement, fire from heauen destroyed them, for the priests were commaunded to take no fire but from the aultar, neither might they offer vncleane bread vpon the Lords table, nor sowe cockles for corne in the Lords fields, for the Lord will be more sanctified in his ministers then others, and therfore he spared not *Oza* for handling the Arke, nor *Ozias* for burning incense, though they were both kings, for transgressing one iot of his lawes.

50000. *Bethsamites were slaine.*

So seuere was the Lord, that he punished fiftie thousand Bethsamites, for looking into the Arke.

It should seeme that in *Rome*, *Numa Pomp.* in his prophane religion, imitated the lawe of *Moses*: he instituted orders of Priests called *Flamines*, to *Iupiter* and to *Mars*;

Mars, he likewise instituted the Vestal virgins to attend the fire consecrated to *Vesta*, to whom *Numa* commaunded, that if the fire by negligence were out in the lamp, they should take no other fire but from the heate of the sunne.

Numa also instituted the Priests called *Arvales*, much like to the olde Priestes of the Gaules called *Druydes*, or the Idolatrous Priests called *Chemarims* in *Samaria*, who serued the golden calfe vnder *Ieroboam*, which made *Israel* first to sinne: so religious a King was *Numa Pomp.* that *Romulus* souldiers, his predecessor, were by *Numa Pompilius* turned from souldiers to become religious, and made the olde Romanes beleeue, that the Nimphe called *Egeria*, gaue him rules and lawes to instruct his people, with such sundrie and diuers ceremonies, as *Numa Pomp.* himselfe deuised, during whose raigne of fortie yeares, *Ianus* Temple was neuer once opened.

Numas lawes in Rome.

The Nimph Egeria.

He also decreed certaine seuere lawes for those that offended in religion, and yet no Images were seene in *Rome* for 170. yeares, but ceremoniall superstitious seruice of vnknowne gods, which *Numa* decreed then in *Rome*. And for to prophane any of the holy misteries of religion, was a sacriledge as well among the Grecians, as among the Romaines, for so *Alcibiades* was accused, that hee had offended against the goddesse *Ceres* and *Proserpina*, for that hee counterfeited in mockery theyr holy misteries, apparelled himselfe in vestiments, as the Priests of *Ceres* called *Eumolpides* were wont to do, with his Torch-bearer and Verger before him, where none should be at this secret seruice, but priests holding torches in their hands, and women crowned with garlands made of the eares of corne, and therfore *Alcibiades*

The prophanation of the ceremonies of Ceres by Alcibiades and Clodius.

for his contempt herein, was first banned and cursed by the Priests and Nunnes of *Ceres*, & after his goods confiscated, and himselfe banished out of *Athens* by *Eumolpides* lawes.

In like manner *Clodius* was accused in *Rome* of the like sacriledge by *Cicero*, with as great inuectiues against *Clodius* for prophaning of religion, as *Cicero* did against *Cateline* for his treason towardes his Countrey. For *Clodius* was accused that hee entered secretly into the misteries of *Flora* against the lawe, whereby he was accused with *Pompeia Cæsars* wife, but it cost *Ciceros* banishment out of *Rome* afterwardes by meanes of *Clodius*, when hee became Tribune of the people, at what time twentie thousand ware mourning apparell in *Rome* for *Cicero*: but it cost *Clodius* life by degrees, for *Milo* slew him, and *Cicero* pleaded with all the eloquence hee had before *Pompey* the great then Consul, in the behalf of *Milo*, so that *Alcibiades* was banished from *Athens*, and *Clodius* slaine in *Rome* for the prophaning of their religion.

20000. ware mourning apparell for Cicero in Rome

For the like occasions grew warres betweene the Athenians and the Acarnanites, for that two young men of the Acarnanites, and others with them beeing not Priests, came to *Athens*, and entered into the secret misteries of the goddesse *Ceres*, against the lawe, which the Athenians tooke for a sacriledge, & therfore they slew the Acarnanites.

Acarnanites.

Liui. lib. 31.

The Acarnanites beeing agrieued with the Athenians, sought helpe of *Phillip* king of *Macedonia*, against the Athenians, to reuenge theyr wrong, who was alwayes readye to take quarels against the Athenians.

So

So ſeuere and ſtraight were the Heathens in obſeruing the lawes of their religion & ceremonies of their gods, that euen among the Scythians a rude and a barbarous nation, *Anacharſis* the Philoſopher, for that he altered the religion of *Scythia* being his countrey, and imitated the Greekes in their ceremonies, he was ſlaine in *Scythia* by his owne countrey men.

Anacharſis ſlaine in Scythia.

CHAP. IX.

Of the reward of ſouldiers. Of honourable buriall of Captaines, and of ambition.

TVllius Hoſtilius, the next king in *Rome* after *Numa Pomp.* changed peace into warres, and religiō into armes; and made as many lawes for ſouldiers, as *Numa* made for Prieſts.

Yet *Cicero* was of opiniō that the Romanes wanne more kingdomes rather by religion then by armes, for the Romanes ſaid *Cicero* were not equall in number to the Hiſpaniards, neither in ſtrength to the Gaules, nor in ſubtiltie & craft to the Affricans, neither in learning and knowledge to the Grecians, but only the Romanes ouercame theſe nations as *Cicero* ſaid; *Pietate & religione.*

Ciceros opinion of the Romanes victories.

Yet *Vegetius* affirmeth, that the Romanes became Lordes ouer all Nations through military diſcipline, which the Romanes had from the Greekes; and eſpecially from the Lacedemonians, to whom not onely the Affricans, the Carthagineans and Cicilians, but alſo the Italians and the Perſians, ſent for skilfull Generalls and Captaines, as the Syracuſans had *Gilippus* a Lacedemonian

Veget. lib. 1. cap. 1.

demonian captain againſt the Athenians: and the Perſians had P*hocian* the Athenian their Generall againſt the Lacedemonians.

Phocion.

Antalcidas was therefore much offended with *Ageſilaus*, for that he taught the Perſians to conquer *Greece*, by often and continuall warres with the Perſians, ſaying, you teach women to ouercome men againſt *Lieurgus* lawes.

Antalcidas ſaying to Ageſilaus.

So the Lygurians grew warlike & ſkilfull ſouldiers, by long fighting & contending with the Romains. And ſo the Thæbans became ſkilfull ſouldiers by continuall warres with the Lacedemonians, that *Epaminondas* ouercame the Lacedemonians at the battell of *Leuctres*, and brought the pride of *Sparta* vnder *Thæbes*. Thus the warlike Lacedemonians, whoſe aide and helpe was ſought of all nations, are ouerthrowne by theyr next neighbours the Thæbans: Euen the Lacedemonians, who thought it a ſhame, to followe the enemies that fled from them; and made a ſcoffe of the Perſians great armies, who thought neither Iewe nor Gentile equall to them, are now ouerthrowne in their owne countrey by their owne countrey men. We leaue the Lacedemonians in theyr loſſe, and will ſpeake of thoſe great captaines, that had the like care to bring vp their ſouldiers as the Lacedemonians had.

Sparta.

Alexander the great, when any of his ſouldiers were maimed or hurt in the warres, that they could no longer ſerue, either being hurt, or for their age, he liberally rewarded them, and ſent them to *Macedonia* with his Letters vnto *Antipater*, that they ſhould be placed in the chiefeſt place of games and ſhewes, with Garlandes of flowers on theyr heades, to animate

Alexander the great rewarded maimed ſoldiers.

mate others to martiall exploytes, and to embrace armes.

So liberall was *Cæsar* to his souldiers, that hee would haue them goe braue in apparell, and feede them with gifts and rewards, and would often say vnto them, win gold, and weare gold. *Iul. Cæsar.*

Agesilaus vsed his souldiers with the like martiall exercise, and instructed them in all military discipline, that hee appointed certaine Armours, braue Targets, Swordes, and such military weapons that should be giuen to those Souldiers that should moste exceede others. *Xenoph. lib. 3. de rebus Græcorum.*

So *Cai. Cæsar* caused not onely the olde warriors the Romane knights, to traine vp the Romane youthes in martiall discipline, but the Senatours themselues, not only abroad, but priuately in theyr houses, should be carefull and diligent to see the young souldiers well instructed and brought vp in warlike exercise. Well therefore saide *Epaminondas* to his countrey-men, If you wil be Princes of Greece, *Castris est vobis vtendum non palæstra*, you must vse Tentes for warres, and not places to exercise wrestling, and such vaine games, whiche made *Alexander Seuerus* the Emperour, to bring vp his sonnes in warlike Tentes farre from any Citties, to become sober and temperate, without the sight of any thing that might entice them from theyr weapons. *Viget. lib. 2. cap. 9.* *Tacit. lib. 2. annal.*

Heereby grewe *Titus* to bee so well beloued in *Rome* among his souldiers, who beeing so liberall in his warres, that hee was named of all men, *Delicia hominum*. *Titus.*

Fabritius

Fabritius.

Fabritius also and *Valerius*, two noble Romaines, were more carefull to inrich their souldiers then themselues. So in all countries they made much of souldiers, and rewarded them with presents and gifts, as the Persians rewarded their souldiers with chains, bracelets, and golden girdles.

The Greeks rewarded their souldiers with crownes, garlands, siluer fillets for their haire, and money: the Romanes with landes, liuings, territories, and military garments, with such honours done to their captaines slaine in the field, that they made certaine plaies at weapons, that prisoners being cõdemned to die, should fight it out to death vpon Theaters, and after to be sacrificed on the captaines graues, to honour marshall funerals.

The honour of the Romanes and Persians towardes their generals & captaines.

The Persians buried maimed souldiers to accompany their Generalls and Captaines to the graue when they died. This kinde of killing and sacrificing of men, was to allure & embolden yong youthes to loue armes, to vse their weapons, to be acquainted, and to see bloodie battels, aswell the manner of souldiers in warres, as also the cruell slaughter and terror of the warres, and to become from skilfull souldiers, renowned captaines, to deserue such honour aliue and dead.

Condemned murtherers. Sacrificed on captaines graues.

So the Greekes vsed to honor their dead captaines, to buy condemned murtherers and theeues, to be slain and sacrificed on their graues, to extoll the fame of their valiant captaines that died in the field: the Greeks were so carefull, that they would not forget the beastes that serued them long.

Cymons mares.

Cymon the sonne of *Milciades*, a famous captaine of *Athens*, for that his mares wanne at the games of *Olympia* in the horse race thrise the garland, hee caused his

mares

mares to be buried hard by his graue.

And old *Xantippus*, for that his dog ſwamme by the galleys ſide from *Athens* to *Salamina*, and died when he landed for very wearineſſe, he buried him in the top of a cliffe.

The Romains in like maner would ſuffer no draught oxen that ploughed their lands, and carried their fuells to be ſold, when they could not plough for age, neither might they in *Athens* by the lawe of *Solon* kill an olde wearied oxe for ſacrifice, but ſhould feede him in his age, ſo carefull were the Romanes and the Greekes to recompence ſeruice, euen vnto beaſts, that had labored & done ſeruice vnto man. For the Athenians made a lawe in fauour of the moiles that carried the ſtones to the building of the Temple *Hæcatonpedon*, that they ſhould be ſuffered to graſe euery where without let or trouble of any man, if the Greekes and the Romains ſo eſteemed their beaſts, how much more had they cauſe to relieue their old maimed ſouldiers.

Alex. Neapolit. lib. Genial. cap. 11.

The Moiles in Athens.

And therefore *Hannibal* was more deteſted & hated of his ſouldiers, that being ſo cruell and ſo couetous, he loſt not only many of his owne ſouldiers, but alſo many of his friends and aſſociates forſooke him.

And ſo *Perſius* king of *Macedonia*, a moſt miſerable couetous prince, who to ſpare his money, loſt both his money, his kingdome, and his life.

Couetous princes euer leſt more thē they wonne.

Poſthumius for that he denied the ſpoiles to the ſouldiers, which he promiſed, was ſtoned to death by his ſouldiers.

So that *Hanibal* loſt (through his couetouſnes and crueltie) to the Romains, what he wanne by skill and pollicie of armes of the Romaines. This is the end of all vnlawfull warres, to be worſe farre then the beginning. So was it with *Viriatus*, for his fourteene yeares

Viriatus.

warres for *Hiſpaine*, with *Hanibal* for his fourteen yeares with the Carthagineans, and with king *Mithridates* for fortie yeares warres with the kings of *Aſia* againſt the Romans, but the Romains ſubdued all their countries, and all came vnder the Romane Empire.

Achilles wrath.

I remember *Ariſtotle* bringeth in a verſe of *Homer*, in deſcribing the affection of the deſire & wrath of men, and ſaith, that anger to *Achilles* was as ſweete as honey melted vnder his tongue, but the end of his anger and wrath was, that he was ſlain out of *Greece* in *Phrygia*, and to be buried in *Illion*.

Cræſus conetouſneſſe.

So ſweet was couetouſnes vnto *Cræſus*, being the only wealthieſt man in *Rome*, that it brought him frō *Rome* to be ſlaine among the Parthians, the onely enemies of the Romanes.

Hannibals reuenge.

So reuenge was to *Hanibal*, as ſweet as wrath to *Achilles*, the one to ſatiſfie his wrath vpon the Troians, the other to performe his vow & oath to his father *Hamilcar* to plague the Romans, but both therby died out of their countries, the one ſlaine in *Phrygia*, the other poyſoned himſelfe in *Bythinia*.

Pirrhus quarrels.

So to *Pirrhus*, quarrels were as ſweet, as reuenge was to *Hanibal*, and therefore taking quarrels in hand euery where, at laſt was ſlaine out of his countrey in *Greece*.

Ambition.

So may it be ſpoken of the ambition of *Cæſar* & *Alexander*: the enuie that *Cæſar* had to *Alexanders* conqueſts was ſo great, that hee much complained of himſelfe being an old man, and yet wanne no fame by his ſmal victories, in reſpect of *Alexanders* great cōqueſts being but a young man.

So likewiſe *Alexander* exclaimed againſt himſelfe, in reſpect of the fame & greatnes which *Homer* gaue to *Achilles*. Thus ambitiō was as ſweet to *Cæſar*, and to *Alexander*, as either wrath to *Achilles*, couetouſneſſe to *Cæſar*, reuenge to *Hanibal*, or quarrels to *Pirrhus*. There-

Therefore ambition was painted out in *Heliopolis*, a citie in *Egipt*, without legges, because ambition might not clime, for ambitious men are not so glad and proud to see many that follow and obey them, as they are inwardly afflicted and grieued to see fewe not obedient vnto them.

In the same self citie were the pictures of Iudges painted without hãds because they shuld receiue no bribes. *Iudges.*

And the pictures of princes painted blind without eies, because they might not see to fauor their friends, and in the midst between these three pictures, was ỹ picture of Iustice painted without a head. The moral hereof is better to be liked thẽ the law of *Lycurgus*, who euer thought ambitiõ a necessary spur to prick men forward in causes of common-wealths, as *Agamemnon* was glad to see *Aiax* and *Vlisses* at variance for *Achilles* armour; and *Cæsar* was not sorie to see *Crassus* contend with *Pompey* in *Rome*. These men wanted no legges to clime, neither among the Romaines nor among the Grecians, nor yet among the Iewes. *Princes.* *The Image of Iustice painted in Egipt.* *Contention betweene Aiax and Vlisses.*

In *Athens* a lawe was made against ambitious men, that if any fought singularitie, either by his wisedome, or by his wealth, or by fauour of the people, hee should be banished by the lawe *Ostracismus* out of *Athens*, as *Themistocles* was.

So ambitious men in *Rome* to get loue and fauour of the people by the lawe called *Lex agraria*, were not onely banished out of *Rome*, as *Themistocles* was out of *Athens*, but sometimes slaine in *Rome*, as both *Tiberius* and *Cai. Gracchus* were. *Cai. Gracchus slaine.*

And therfore *Platoes* opiniõ was, that he which began to be ambitious by any secret practise with the enemies, to hurt his country, or made meanes to make warres of his *Platoes opinion against ambitious men.*

his owne head, ſhould be deliuered into the enemies hand, and therefore *Aſdrubal* did counſell the Carthagineans to giue *Hannibal* into the Romanes hands, becauſe *Hannibal* hated the Romans, becauſe he made war of his owne priuate head, without the authoritie of the Senators of *Carthage*.

And ſo *Cato*, *Marcellus*, and others, perſwaded the Senators of *Rome* to deliuer *Cæſar* vnto the Gaules, for the like cauſe, for that they ſuſpected *Cæſar* with *Cateline*, and euer found him ambitious and deſirous of warre, in *Rome*, and out of *Rome*: and therefore ambitious Generalls and Captaines are euer moſt dangerous, and moſt neceſſary to be lookt vnto.

The ambition of the Iſraelites is not to bee paſſed ouer, as *Abſolon* through ambition vnder pretence of iuſtice went about to take away the hearts of the people from his father the king, ſaying often, Oh that I were a Iudge of the land, that I might do iuſtice to them that haue matters in the lawe, and when any man came to do him obeyſance, he tooke him by the hand, and kiſſed him, and thus by degrees ſtole the hearts of the men of *Iſrael* from his father.

The ambition of Abſolō and Adoniah.

Likewiſe *Adoniah Abſolons* brother, through ambition alſo exalted himſelfe, and wanne all his bretheren the kings ſonnes, and all the men of *Iudah*, the kings ſeruants, that through ambition hee occupied the kingdome, vnwitting to his father the king.

2. *Reg.* 15.

3. *Reg. ca.* 1.

Hammon the Macedonian was ſo ambitious in *Perſia* the kings court, that he could not abide the ſight of *Mardochæus*, becauſe he wold not bend & bowe his knee vnto him.

Hammon.

Abimelech went to *Sychem*, and communed with his mothers kinred, for that hee was a baſtard to *Gedeon*,

The ambition of Abimelech.

deon, saying in the eares of the people, that it were better for them to haue one, then to let the seuentie sonnes of *Gedeon* to raigne ouer them, for I am your bones and your flesh: so ambitious was *Abimelech*, that hee went secretly to *Ephrah*, and slew the 70. sonnes of *Gedeon* vpon a stone.

Antipater was so ambitious in *Athens*, that he could not suffer the Orators to liue in *Greece*, no more then *Hamon* could suffer the Iewes to liue in *Persia*, but sent diuers to seeke and to search for them, that when *Hiperides* was found, he was commaunded by *Antipater* to be punished with all tortures, to haue him to reueale the secrets of *Athens*, and to confesse the faults of *Lycurgus*, *Demosthenes*, *Isocrates*, and others.

The Orators of Athens.

Demosthenes and *Isocrates* hearing of *Hiperides* great tortures, and thereby his death, and of the victory at the battell of *Cranon*, vnder that cruel king *Antipater*, which after marched with his army towards *Athens*, the one famished himselfe, the other poisoned himselfe, the rather for that the tyrant *Archias* should not bring *Demosthenes* aliue to *Antipater*, who made great search for him, so *Antipater* most cruelly tirannized with secret ambition against the poore Orators in Athens.

Philosophers.

Not onely the Orators in *Athens*, but also diuers Philosophers, as *Cleanthes*, *Zeno*, *Empedocles*, and others, who in like sort to auoyd *Antipaters* tyrannie, slew themselnes for very griefe, to see *Athens* the schoole and nurse of learning, at that time so oppressed through ambition.

The ambition of *Sylla* was such towards *Marius*, and *Marius* towards *Sylla*, that it ouerthrew welnigh the Empire of *Rome*, betweene them and their confederates, that *Sertorius*, *Carbo*, and other Romane Captaines, car-

tied flames of ambition from *Rome*, to *Hiſpaine* and *Affrica*, after whom warre followed ſo faſt, that *Sertorius* could ſcarſe ſettle himſelfe to gather an army either in *Hiſpaine* or in *Affrike*, but three Romane captaines one after an other followed him at the heeles, *Cotta*, to whom *Sertorius* gaue battell, and ouerthrew him by ſea, after *Cotta*, *Phidius*, whoſe army *Sertorius* ouerthrew, and cauſed *Phidius* to flye; after *Phidius*, *Toranius*, whom he ſlew, and the moſt part of his army; the fourth *Metellus*, who was driuen by *Sertorius* to ſuch a pinch, that had not *Pompey* the great comne from *Rome*, he had fared litle better then the reſt, who for a time both *Pompey* and *Metellus* had both their hands full to do with *Sertorius*.

The victories of Sertorius.

This is that *Metellus* which cauſed *Scypio Affrican* to ſweare that he would not forſake neither *Rome* nor *Italy* his countrey, which he thought to do with many Romanes more, after the great ouerthrow of the Romanes by *Haniball* at the battel of *Canne*. This *Metellus* is that old woman, of which *Sertorius* ſaid, that he had whipt *Pompey Syllas* boy, had not that olde woman *Metellus* comne, which being told *Pompey*, he anſwered, I had rather be *Syllas* boy then *Syllas* fugitiue, as *Sertorius* is.

Metellus.

Pompey himſelfe within 34. yeares after, was forced to follow *Sertorius* ſteppes, and to flye from *Cæſar*, as *Sertorius* fled from *Sylla*: for *Cæſar* followed *Pompey* from the field *Pharſalia* to *Egipt*, where *Pompey* was ſlaine, as *Pompey* followed *Sertorius* from *Rome* to *Affrike*, where *Sertorius* likewiſe was ſlaine.

Ambition therefore the ſecret ſerpent in euery common-wealth, as you heard before among the Grecians, among the Iſraelites, and among the Romanes, and yet in *Athens* there was one *Ariſtides* that reſiſted the

Ariſtides.

ambition

ambition of *Themistocles*, and in *Rome* one *Cato* that reprehended the ambition of *Cæsar*, and in *Israel* one *Iothan* that accused the ambition of *Abimelech*. *Cato.*

But as the Philosopher said, the whole world is a common-wealth of contention, that if strife and contention had no place in nature, the generation of all things should be at a stay, and therefore ambition and contention was allowed among the Lacedemonians by *Licurgus* lawe, as a spurre to prick them forward to martiall actions. *Licurgus law allowed ambition.*

Among the Athenians they thought it great pollicie, to keepe men of state in equall authorities, least any should excell, either in greatnesse, wealth, wisedome, honour, or credit among the people, and therefore *Aristides* was ioyned in all authorities with *Themistocles*, and *Phocion* with *Alcibiades*, for *Themistocles* and *Alcibiades* were noted ambitious men in *Athens*, and *Aristides* and *Phocion* knowne to be sound and iust, and if any seemed to seeke singularitie through ambition or otherwise among the Athenians, he should be banished out of *Athens*, by the lawe of *Ostracismus*. *Ambitious men banished from Athens.*

So likewise among the Romanes, as among the Greekes, nothing was so common as banishment, as in *Athens*, *Aristides* for his iustice, *Milciades* for his victories, *Phocion* for his good life, *Socrates* for his vertues, *Solon* for his sound lawes.

So the best deserued men in *Rome*, as *Corilianus* that saued the citie of *Rome*, *Scypio Affrican* that brought *Carthage* and *Numantia* into *Rome*; *Metellus* and diuers others of the best Romanes were banished by proclamation, and sound of a trumpet out of *Rome*, and yet *Corilianus* being so vniustly banished frō *Rome* to ; Volscians, *Corilianus banished.*

at the requeſt and teares of his mother *Veturia*, and of his wife *Volumnia*, hee refuſed to fight againſt the Romanes, being Generall of the Volſcians, & therfore was ſlaine of the Volſcians in the Citie *Curiolis*, which *Corilianus* before time wonne to the Romanes, at what time he was named *Corilianus*, after the name of the citie *Curiolis*, as all Romane captaines were that wonne townes, countries, or cities: thus ſparing to deſtroy his vngratefull countrey, *Corilianus* loſt his life therfore by the Volſcians, he might well haue ſaid, as *Scypio Affrican* ſaid at *Linternum* after he was baniſhed, *Ingrata patria non habebis oſſa mea*, Oh vngratefull countrey, thou ſhalt not poſſeſſe my bones.

The ſaying of Scypio.

Themiſtocles alſo being baniſhed by the law of *Oſtracyſmus* from *Athens*, went to dwell in *Argos*, from *Argos* he was faine to flye to *Corphu*, & from thence to *Aſia*, for the king of *Perſia* offered two hundred talents to him that would bring him *Themiſtocles*, for that *Themiſtocles* was the onely enemie that deſtroyed ſo many Perſians in *Greece*.

Themiſtocles baniſhed.

But *Themiſtocles* vnderſtanding of the kings intention, for he ſuppoſed it the ſureſt way to auoid the kings wrath, and to ſaue his owne life, to goe and yeeld himſelfe vnto the king of *Perſia*, where he was ſo accepted that he had three great cities for his entertainment, and grew in ſuch great fauour with the king, that the princes and nobles of *Perſia* ſo enuied him, that they ſought by all meanes to deſtroy him.

Myontium, Lamplacus, Magnetia.

But when *Themiſtocles* was required by the king, to lead a Perſian army againſt the Greekes, according to his oath, he thought that fact vnworthy of the name of *Themiſtocles*, to beare armes againſt his countrey men the Greekes, though he was baniſhed from *Greece*, but

Plut. in Themiſt.

reſolued

resolued to die like a true Greeke, reseruing his loue to his country, and his oath to the Persians, least he should by any meanes seeme to hinder the victories and triumphes of *Cymon*, at that time generall of the Grecians, or seeme any way to staine himselfe with a trecherous name against his countrey, after secret conference with his friends (whom he feasted) and sacrifice done to his gods, *Themistocles* died in *Magnetia*, as *Cleomenes* did in *Egipt* in the citie of *Alexandria*, which when *Cleomenes* sawe he could not escape the kings hand, to whom hee bare mortall hatred, after much slaughter within the towne, *Cleomenes* exhorted the rest of the Greekes, being his company, which were but thirtie in number, to die like men by their owne hands, and not by the enemie, saying: Let not fortune triumph ouer fortitude. Thus *Cleomenes* perswaded his company to dye like noble Spartans, which they performed, for they slew themselues one after an other by their owne handes. And thus after *Cleomenes* had raigned sixteene yeares king of *Sparta*, dyed as you haue heard in the Cittie of *Alexandria* in *Egipt*, as *Themistocles* dyed in *Magnetia*. *Plut. in Cleomene.*

CHAP. X.

Of the comparison betweene the noble and wise Captaines of both the Romanes and the Grecians: of their sundrie military kindes of triumphes and watchwords of Generals in their warres.

PLutarch therefore compareth the state and liues of the Romans, with the Grecians, and matcheth them as well in likenesse and qualities of nature, as also for their qualities of fortune, for their victories, for their

triumphes, and for their benefites done to their country, & therfore compareth *Ageſilaus* king of the Lacedemonians to *Pompey* the great, Conſul of *Rome*, & though *Plutarch* preferreth his country man the Grecian for his skill & martial knowledge, yet was he forced to aduance *Pompey* for his victories and conqueſts, which was compared to *Alexander* the great, for his victories ouer the three parts of the world, *Aſia*, *Europe*, and *Affrica*.

Comparisons betweene the Romains and the Grecians.

Pelopidas.

Pelopidas compared to *Marcellus* for theyr courage and proweſſe, for that the Thæbans called Pelopidas, the arme of *Thæbes*, & for that *Marcellus* was called of the Romaines the ſword of *Rome*, both of equall fortune, both of great proweſſe & courage, yet without aduertiſement, raſhly and wilfully, ouerthrew themſelues both alike.

Fabius and Marcellus vnaduiſedly ſlaine.

Pericles was compared to *Fabius Max.* for his graue gouernment and wiſedome, the one called the hand of *Athens*, the other called the target of *Rome*, *Fabius Max.* for his wiſedome, that by watching & long delaies, wearied & weakened the force of *Hanibal*, that as the hiſtory ſaith, *Cunctando rem reſtituit.* Of theſe two noble Romaines *Hanibal* himſelfe was wont to ſay, that *Marcellus* wearied him, and *Fabius* weakned him. Yet *Plutarch* compareth *Fabius* life with *Pericles*.

Marcellus.

The glory of *Greece* before by *Milciades* in the battel at *Platæa*, the great good fortune and ſucceſſe in warres of *Cymon* his ſonne againſt the Perſians, the noble triumphes and victories of *Myronides*, the noble & valiant acts and exploits of *Leocrates*, the many & valiant deeds of *Tolmydes*, made ỹ name of *Pericles* to be more famous in *Athens*, at what time *Greece* was in her greateſt glorie, and *Pericles* moſt flouriſhed, who then was ſurnamed *Olympius*, for his wit & great eloquence, hauing nine ſeue-

Pericles ſurnamed Olympius.

rall

rall monuments of triumphs set vp in *Greece* of his good fortune, and yet was *Pericles* supposed to be the cause of the Peloponesian wars; for his great hatred towards the Mægarians was such, that all the cities of *Greece* diuided themselues, and held hot ciuill wars 27. yeares. The like may be said of *Iulius Cæsar* in *Rome*.

The great name and fame of *Scypio* in vanquishing *Hanibal* and the Affricans, the valiant exploits of *Marius* ouer the Cymbrians and Teutons, the great victories of *Sylla* ouer *Asia* and *Greece*, the noble triumphs of *Pompey* ouer three parts of the world, made the fame & conqueste of *Cæsar* to be the greater, for *Cæsar* performed that which *Pirrhus* said of *Italy* and *Rome*, that Italians must conquer *Italy*, and Romaines ouercome *Rome*, as *Cæsar* did. *Pirrhus saying.*

Next we compare *Sylla* the Romane, with *Lysander* the Lacedemonian, two noble and valiant captaines, that the one did what he would in *Rome*, the other did what he listed in *Sparta*, both good and beneficiall to their countreys, for their victories which they had against their enemies out of their coũtries, but both scorpions that scourged & plagued both their countrey and countrey men, that *Rome* and all *Italy* was plagued by *Sylla*, as *Sparta* and all *Greece* was by *Lysander*. *Lysander.*

2. *Hortensius* euer boasted that hee neuer tooke part in any ciuill warres. So said *Asinius Pollio* to *Augustus* the Emperour, being willing to haue him goe with him to the battell at *Actium*, against *Marc. Antonius*, hee answered and refused, saying, *Ero prædæ victoris*. Yet the lawe of *Solon* in *Athens* was, that he which seperated himselfe and tooke no part in ciuill warres, *Is domo, Patria, fortunisq; omnibus careto*, he should be banished from his friends and from his countrey. *Hortensius & Asinius Pollios sayings.* *Velleius 2.*

Timoleon.

Timoleon compared to *Pau. Æmilius* two noble captaines and worthy members of their countries, the one so esteemed in *Syracusa*, that whatsoeuer *Timoleon* said, was taken for a lawe among the Syracusans, the others fortune was so great in *Rome*, that hee enriched the Romane treasurie, with the wealth and riches of two kingdomes, *Macedonia* and *Illyria*, and brought to the Empire of *Macedonia* all the olde monuments of the auntient Kings of *Macedonia*, and of *Alexander* the great vnto *Rome*.

Philopomen the last captaine of any fame in Greece.

Philopomen also was compared to *Titus Quint.* both great benefactors to their countries, both at one time in *Greece*: *Philopomen* being the last captaine of the Grecians that defended *Greece*, and *Titus* one of the first Romane captaines that first subdued *Greece*, and after enlarged them, and restored to them their lawes and liberties, at what time crowes fell downe to the ground by the sound of mens voices, when *Titus* proclaimed peace and libertie vnto the Grecians at the games of *Isthmia*.

Isthmia.

And so likewise in *Rome*, when *Pompey* the great restored the Tribuneship vnto the people which *Sylla* tooke away, the like happened, that the people being so many, and their ioyes so great, the sound of the people pearced the ayre, that many crowes fell downe in the market place at *Rome*, as they did in *Greece* at the games of *Isthmia*.

Hauing compared some Greeke and Romane captaines in their warres and victories, one with the other, it were not amisse to touch the sundry militarie instruments, and warlike soundes which all Nations vsed in going to the warres, and of their watch-word in their warres.

Among

Among the olde auntient Romaines they vſed the ſounding of diuers trumpets and hornes together, going to any warre or battell with the Romane legions. *The olde Romanes did ſound trumpets in their warres.*

The Egiptians cannot abide the ſound of ttumpets, for that it doth reſemble the crying of an aſſe: for there is nothing ſo odious among the Ægiptians as is the noyſe of an aſſe; and ſo odious, that if any man do call a man an aſſe in *Egipt*, an action may be had againſt him by the lawe of *Bochoris*, they vſed brazen tymbrels and hornes for trumpets when they goe to warres. *The Egiptians had brazen timbrels and hornes.*

The warlike Lacedemonians ſound neither trumpets nor hornes, when they goe to their warres, but flutes, which yeeldeth ſo ſweete and plauſible a ſound, that they march proportionably with their feet, keeping meaſure with their inſtrument. This was ſet downe to the Lacedemonians by *Licurgus*. *The Lacedemonians vſed flutes and pipes.* *Alex. Neapolit. lib. 4. genial.*

The Parthians in their warres vſe great hollow kettles and pannes, and great brazen pottes, and a number of little belles, like the lowing of many wilde beaſtes, with ſuch terrour and noyſe to feare the enemies. *The Parthians vſed kettles, pannes, brazen pots, and a number of little bells.*

The Lydians come to their warres with diuers kinds of pipes, as howboies, recorders, bagpipes, and diuers other ſuch.

The Cymbrians with diuers kinde of dried skinnes, drawne hard round about their chariots and coaches, in forme and maner like great and huge drums, which they beate and ſtrike, which makes ſuch an horrible ſound much like the great thunders. *Cymbrians.*

The Indians in theyr warres vſe Cymballes and Belles, for it was not lawfull among the Indians to vſe Flutes, but in the Kings houſe, when the King went *Indians.*

to bed. As the king of *Cicilia* vſed harpes, and chirping notes of birds to make the king ſleepe.

Creete Among the people of *Creete*, they vſed flutes and harpes in their warres, and thus in all countries they vſed their proper warlike inſtruments when they marched into their battels.

The Hebrues in the warres which they had with the Canaanites, vſed trumpets and rammes hornes, for *Moſes* was commaunded by the Lorde to make two ſiluer trumpets, and to ſound them to call the armie together, when they marched againſt their enemies. So was *Ioſhua* at the battell at *Iericho*, likewiſe commaunded, that the Prieſts ſhould ſound rammes hornes. Theſe Hebrew battels were the only examples to the Gentiles in their warres, for as the trumpets & hornes are moſt auncient, ſo after among all nations, they inuented diuers warlike inſtruments, as in ſteede of trumpets in theyr warres, and diuers kindes of variable ſounds.

The Hebrues had in their warres ſiluer trumpets and rams hornes.

The Phrygians ſounded moſt lamentable and pittifull notes, the Lacedemonians ſweet & pleaſant notes, the Lydians mournfull and planctiue, the *Ionians* merry & pleaſant notes, the *Dorians* warlike notes.

The diuerſitie of ſounding in wars.

In ſo much that when *Timotheus* the trumpeter ſounded that *Doriã* warlike note, *Alexander* the great ſtreight called for his armor, it ſo kindled and inflamed *Alexanders* minde to armes.

Hannibal neuer vſed ſound of trumpets nor warlike notes, but ſecret ſtratagems, without further notice or knowledge to his enemies, but only his tents couered with red, the very ſelfe ſame day that he would haue his ſouldiers readie to fight. It ſeemed that *Hanibal* imitated *Alexander* the great herein, who vſed to ſet vp certaine red banners and flags about his tents, in his warres againſt *Darius* king of *Perſia*. And

And *Darius* himselfe in the selfe same warre against *Alexander*, had vpon his tent the Image of the Sunne, set in Christall, that shined ouer all the whole campe, especially in the night time. So vsed the Romanes aswel as the Greekes in the sea fight, euery captaine to hang vp in theyr ship some marke or other to be knowne: as *Lysander* hangd vp in his ship a brazen target, as a signe to be knowne to the rest of the nauies. *Of tents and sailes.*

Brutus in his warres against *Mar. Antonius* at *Philippus*, had a round circle, that his nauy might be knowne from others.

Mar. Antonius in his battell against *Octauius Augustus* at *Actium*, gaue purple sailes to his *Prætorian* nauies, as signes of his pride, and hope of his victories, but soone forsaken, for he was glad to flie, & follow after *Cleopatra*.

Alexander the great, when he sailed to *India*, vsed diuers colours of sailes in his nauies, wherby one captaine might know the other, and himselfe in his owne shippe had purple sailes.

The Romaines vsed to haue painted vpon their ships banners and flagges, the pictures, Images, and names of their Emperours and Generalls. The Grecians vsed also to paint & write the names of their nauies, according to the names of those Iles where they were made. Others the Image & pictures of their gods of the countries, as the Greekes *Neptune*, and the Troians *Minerua*.

Now that you haue read, what military and warlike instruments all nations vsed in their warres, you shall also read the watchwords of great Generals & noble captaines, which they vsed in their greatest warres.

Cyrus the great king of *Persia*, vsed this sentence for his watchword, *Iupiter belli socius & Dux*.

Clau. Cæsar imitating *Cyrus*, vsed a whole sentence for

for his watch-word to his ſouldiers, *Virum vlciſci decet.*

Others for the moſt part both of Greekes and Romanes, vſed onely to giue one word to their ſouldiers, as *Iulius Cæſar* gaue for his watch-word in ſome battels, *Victoria*, in other battels his watch-word was *Felicitas.* In ſome other of his battels his watch-word was, *Venus genitrix.* Theſe were his vſuall watch-words in 52. ſet battels which he had.

The watch-word of diuers noble captaines in their warres.

The Romaine Conſul *Sylla* in all the warres which he had in *Aſia* and in *Greece*, his watch-word was to his ſouldiers, *Appollo.*

Cn. Pompeius in all his warres which hee had vnder *Sylla* in *Affrica* againſt *Sertorius*, his watchword was among the Romanes, *Pietas*, while yet he was a young man, but when his victories and his triumphes grew great ouer *Affrica*, *Europe*, and *Aſia*, and that hee was called *Pompey* the great, hee gaue his watch-word to his ſouldiers, according to his greatneſſe, *Inuictus Hercules.*

King *Demetrius* in diuers warres which he had with many kings and princes, after his father king *Antigonus* dyed, hee ſtill vſed one watch-word in all his warres againſt *Zeleucus*, *Pirrhus*, *Lyſimachus*, and *Caſſander: Iupiter & Victoria.*

Antiochus ſurnamed *Soter*, leading a great Armie againſt the people Galatæ, his watch-word was, *Bene valere.*

C. Caligula, a beaſt, and not an Emperour, gaue accordingly a beaſtly watch-word to his ſouldiers, *Priapus & Venus.*

Other Emperours of *Rome*, as *Sept. Seuerus*, a noble captaine, gaue his watch-word to his ſouldiers, *Laboremus.*

remus. And so *Pertinax* the Emperour, his watchword was *Militemus.* And the good Emperour *Antoninus,* his words was euer to his souldiers, *Æquanimitas.*

After these comparisons betweene the Romaines and the Greekes in all military discipline, it were also fit to compare some of their stratagems.

As *Darius* king of *Persia*, to escape the daunger by flight which he was in, from the Scythians, vsed a stratagem, left dogges and asses barking and braying in his tents to deceiue the Scythians : which the Scythians supposed by barking & braying of dogges and asses to haue found *Darius* in his tents. *Front. lib. 1. cap. 5.*

The like stratagem vsed the Lygurians to escape the hands of the Romanes, who bound diuers wilde oxen and buffes to certaine trees to deceiue the Romaines, which made such a roaring noise, that the Romanes thought therby the Lygurians to be in their campe and in their tents, when they escaped secretly away.

Hannibal being most busie in plaguing *Italy*, *Scypio Affrican* vsed a stratagem, passed with a great Romaine armie to *Affricke*, to drawe *Hannibal* from *Italy* : who was forced streight to follow after to succour the Carthaginians. *Front. lib. 1. cap. 3.*

The like pollicie vsed *Themistocles* to drawe the armie of *Xerxes* from the land into a sea battell, knowing the Athenians farre vnable to answere *Xerxes* armie on land, sent all the wiues & children from *Athens* to *Troxena*, and to other cities of *Greece*, and left *Athens* emptie. The Persians hearing that *Themistocles* left *Athens*, followed hard after him, whereby *Themistocles* by this stratagem got a noble victorie ouer the Persians at *Salamina*. Cities besieged, suffered as though they were ready to yeeld, and where they found the enemies so careless,

leſſe, that they expected nothing but yeelding, they ſodenly iſſued out with great fury, and ouerthrew theyr enemies. So did *Furius* the Conſull, ſo did *Cæſar* with the like ſtratageme: ſo did *Labienus*. So doth Sathan when he findes men without watching and praying, liuing ſlothfull and careleſſe, and as men ſuppoſe in ſecuritie, then Sathan vſeth this ſtratagem, finding them vnarmed, without ſpirituall weapons, ouerthrowes them, takes them, and brings them as priſoners & captiues to his tents.

CHAP. XI.

Of two ouerthrowes of the Romanes, by the Parthians and by the Cymbrians, and their Generall Craſſus *ſlaine. Of diuers other battels both of the Romanes and the Greekes, and of many Libraries deſtroyed by warres.*

THe Romainas flouriſhed at that time with victories and triumphes ouer all nations, yet had ſome of the beſt of them many ſhamefull ouerthrowes: as *Mar. Craſſus* a noble Romane, equall in force and power to *Cæſar* or to *Pompey*, after many great victories, was among the Barbarians and Parthians ouerthrowne by *Carres*, a famous citie in *Meſopotamia*, and the more famous for that *Abraham* dwelt there, at what time many noble captaines ſlue themſelues for verie ſhame and ſorrowe, after their Generall *Craſſus* & his ſonne were ſlaine by *Surena* Lieutenant of the Parthians.

Craſſus ſlain among the Parthians.

This *Surena* was the ſecond perſon next the king in *Parthia*, his greatneſſe was ſuch, that he had a thouſand camels to carry his ſumpters, a thouſand men of armes armed,

armed, two hundred Coaches of Curtizans, that his whole traine made aboue tenne thousand horse. *Censorius*, *Octauius*, *Petronius*, and diuers other Romaine Gentlemen slue themselues, and *Surena* after he strake off *Pub. Crassus* head the sonne, and sent him to the king his maister, in the very selfe same day was slain also *Crassus* the father. In this battell twentie thousand Romains were slain, and ten thousand taken prisoners, for he had seuen legions in his army of footemen: and after that *Surena* had bathed *Crassus* head in blood, and had melted golde into his mouth, to the great reproach of the Romanes, he sent both the heads of *Crassus* & his sonne to *Horodes* king of *Parthia*, at which time the king of *Parthia* and his nobles, laughed and scorned the other captiue Romanes, making rimes, verses and enterludes of both *Crassus* heads.

Crassus head & his sonnes sent to the king of Parthia.

This ouerthrow was one of the most ignominious that euer the Romaines had, sauing the ouerthrow of *Valerianus* the Emperour, by *Pazaites* the Turke, whose army was quite ouerthrowne, and himselfe taken prisoner, and vsed as a block for the Turke to goe on horse.

And another ouerhthrow which the Romaines had by the Cymbrians & Teutõs by the riuer of *Roan*, where *C. Manilius* & *Q. Scæpio* were Generalls of the Romaine armies, had such an ouerthrow, that of foure score thousand Romanes, and of their associats scant ten escaped with their liues away, the newes thereof made *Rome* so to quake, and the Senators to feare, that they were so amazed & so terrified, as they were at their ouerthrow at the battel at *Canne*, but *Cai. Marius* fully reuenged and requited vpon the Cymbrians at the riuer *Xextus* the ouerthrow of the Romaines, with such a victory ouer the Cymbrians, that neither man, woman nor childe escaped.

Oros. lib. 5. cap. 16.

The ouerthrow of the Romanes by the Cymbrians.

In like sort was *M. Crassus* reuenged vpon the Parthians by *Pub. Ventidius*, vice-Consull vnder *Mar. Antonius*, hauing done great exployts in subduing the inhabitants about mount *Taurus*, and also hauing wonne diuers victories ouer the Parthians, a stout and hardie Nation, whom the Romanes plagued sundrie times in reuenge of *Mar. Crassus* death, which was the third man of reputation in *Rome*. *Pub. Ventidius* was suffered to haue both the triumphes vnder *Mar. Antonius*, who chiefly at that time was Generall of the Romane Army, appointed by the Senators and people of *Rome*. But *Ventidius* better deserued to haue this triumphe then *Mar. Antonius*, who began to esteeme and attend *Cleopatra* more then his Romane Army.

Pub. Ventidius tryumphes ouer the Parthians.

Ventidius wonne more victories ouer the Parthians, then any Romane Captaine else did, and yet the Romaines had eighteene pitcht battells against the Parthians, for the Parthians had eighteene kingdomes vnder them.

These were stout Nations, and called theyr king, king of kings, as the Persians called their kings the great kings, and the Phrygians called their kings the greatest kings, which the Romane Consulls, could endure no great names but themselues, as *Sylla*, *Lucullus*, and *Pompey*, tooke the best hand, either going, riding, or sitting, of any king in *Asia*.

Aug. Cæsar.

Augustus Cæsar also reuenged on the Parthians *Crassus* death, and brought againe to *Rome* all the Romaine Ensignes, and all that *Crassus* lost in *Parthia*, sauing *Crassus* himselfe, his sonne, and the Romans that died there.

The Greekes in like sort as the Romanes, after they had giuen diuers ouerthrowes, and gotten many great

victories

victories ouer the Persians, as at the battell at *Artemisium*, at the battell of *Salamina*, and at the battell of *Marathon*, where the Athenians wonne a famous victorie ouer the Persians, who were ledde vnder *Pisistratus* a banished man out of *Athens*, not like *Themistocles*, who refused to fight, but like himselfe a tirants sonne, though a Greeke borne, yet hee presented himselfe to *Darius Hisdaspis*, king of *Persia*, to lead his army into *Greece*, his countrey, where he was slaine, and two huudred thousand Persians at the battell at *Marathon*, by the Athenians for his welcome home, who were conducted vnder *Milciades* and *Callimachus*, two noble Captaines.

The victorie of the Greeke at Marathō.

Oros. lib. 4. cap. 14.

In this warre flourished *Themistocles*, a young man, and was as much commended by the Athenians for his prowesse and courage, beeing so young, as *Alexander* the great was in the battell at *Cheronea*, or *Scypio Affrican* at the battell at *Ticinum*. This young *Themistocles* was wont to say in his youth, that he could not sleepe in his bed for the sound and report of *Milciades* triumphes.

The praise of Themistocles.

The Greekes hauing so many victories and such good successe in theyr owne countreys ouer the Persians and others, were as greedie as the Romanes were to win other countries, & the Greekes had the like lucke with the Syracusans, as *Mar. Crassus* had with the Parthians, who in both the battels at *Syracusa*, the one by land, the other by sea, were ouerthrowne by the Syracusans, by the rashnesse of *Demosthenes*, who was Generall with *Niceas* in this voyage, beeing maliciously counselled by *Alcibiades*, to commence warre against the Syracusans, but after these victories which the Syracusans hadde ouer the Athenians at the Riuer *Asinanius*, where was the most cruell slaughter

Not Demosthenes the Orator, but a captaine of that name.

of the poore wretches the Athenians, euen as they were a drinking, vntill *Niceas* fell downe flat at *Gilippus* feete, and yeelded himselfe, *Demosthenes* beeing taken prisoner before, not *Demosthenes* the Orator, but another Captaine in *Athens* of that name, and hauing taken the residue of the Captaines vnslaine, brought them together in troupes, first vnarmed thē, & taking their weapons frō thē, hung thē vp as tropheys, vpō the goodliest young trees that grew by the Riuers side, in token of triumph, then they put on triumphing garlands on theyr heads, hauing trimmed the horses in triumphant manner, leading all the horses of the enemies shauen, with some of the best captaines in chaines, entered into the Citie of *Syracusa* with great pompe, and after they had put all the Athenian captaines to death, and had imprisoned the best, and solde the slaues and poore wretches as bondmen, and burned them in the forehead with the print of a horse.

The victory of the Syracusans ouer the Athenians

Plut. in Nicea.

The Syracusans decreed a feast for euer to bee celebrated (in memorie of the Athenians) in *Syracusa*, called *Asinarius*, after the name of the Riuer where the victorie was gotten, by the counsell of *Euricles* the Orator, with sacrifice to their goddes. *Niceas* and *Demosthenes*, both Generalls of the Athenians, killed themselues by a word sent to them by *Hermocrates*, to auoyd the furious crueltie of the Syracusans.

Asinarius feast.

Nicea.

Yet the Syracusans did not so much annoy the Athenians as the Lacedemonians did, theyr neighbours and countrey men, in the great battell at the Riuer of *Gotes*, where the Athenians were so ouerthrowne, and the citie of *Athens* it selfe was destroyed vnto the verie ground by *Lysander*.

Ægospotamos.

After

After *Lysander* had destroyed *Athens*, *Antipater* king of *Macedonia* at the battell at *Cranon*, which was the vtter destruction of the Greekes, the rather for that *Philip* king of *Macedonia* before had giuen a great ouerthrowe to the Greekes in the battell at *Cheronea*, by the meanes of *Demosthenes*, who would neuer haue the Greekes to yeeld, neither to *Philip*, nor to his sonne *Alexander* the great, and though *Alexander* after his father, thought to haue made a full conquest of all *Greece*, and began with *Thebes*, tooke the citie, and rased it to the ground, slew fixe thousand Thæbans, solde thirtie thousand slaues, and spared none but such as were friends and kinsmen to *Pindarus* the Poet, whom *Alexander* loued no lesse, then *Augustus* loued *Arius* the Philosopher, for whose sake he spared the whole streete in *Alexandria* where *Arius* dwelt. *The battell at Cranon.*

The miserie of the Thæbans by *Alexander* brought downe, made the Phoceans, the Platæans, the Athenians, and all *Greece*, to quake for feare of *Alexander*; hee spared Priests and religious people, and such as were kin to any of the Macedonian Lords, and this did *Alexander* onely to terrifie *Greece*, and to bring them in subiection without further warre: so that the victory of *Antipater* at the battell of *Cranon*, after that *Philip* and his sonne *Alexander* had brought *Greece* so lowe, brake quite the backe of *Greece*, for *Antipater* so tirannized ouer the Grecians, that he spared none, especially the Orators, by whose meanes onely he knew *Greece* so long resisted kings. *The feare of Alex in Greece.*

Yet neither *Philip* king of *Macedonia*, with his battell at *Cheronea*, nor *Alexander* the great with his victory ouer *Thebes*, neither *Antipaters* victory at *Cranon*, harmed *Greece* so much as their ciuill warres, which is the

ouerthrow

ouerthrowe of all Common-wealths, and the decay of all ſtates, whereof the example you may read.

Octauius Auguſtus after he had vanquiſhed *Mar. Antonius*, in their ciuill warres in a battell by ſea at *Actium*, from whence *Antonius* fled into *Egipt* after *Cleopatra*, where *Antonius* and *Cleopatra* ryoting in *Alexandria*, feaſting and dauncing for fewe dayes, vntill *Antonius* hearing that *Auguſtus* followed him as hee followed *Cleopatra*, diſpairing to haue any longer peace with *Octauius*, ſlew himſelfe, whom *Cleopatra* buried, and after in ſhort time ſlew her ſelfe, ouer whom triumphed *Octauius*, carrying her picture from *Egipt* in his triumph into *Rome*, as *Iu. Cæſar* his vncle in his ciuil warres betweene him and *Pompey*, carried the pictures of *Cato*, *Petronius*, and others in his triumphes, from *Affrike* vnto *Rome*, at what time the greateſt, and moſt famous library of the world was burned, which *Pto. Philadelphus* had prepared and gathered together in *Alexandria* in *Egipt*, to the number of foure hundred thouſand volumes, at what time *Philadelphus* ſent to *Ieruſalem* to the high Prieſt *Eleazarus* for the Hebrew Bible, and for ſeuentie two learned men to tranſlate it out of the Hebrew into the Greeke tongue, which were all burned and deſtroyed, as well in the ciuill warres betweene *Iulius Cæſar* & *Pompey*, as in the ciuill warres betweene *Mar. Antonius* and *Auguſtus Cæſar*.

A battell at Actium.

Plut. in Antonio.

The library of Philadelphus in Alexandria burnt.

The like library of *Piſiſtratus* in *Athens*, was deſtroyed by *Sylla*, who after he had ſubdued the moſt part of the cities of *Greece*, he laid ſiege to *Athens*, tooke it about midnight, with ſuch a noiſe, number of hornes, and ſound of trumpets in order of battell, with their ſwords drawne, making ſuch an vncredible ſlaughter, that the greatneſſe of that murther, and the number of the perſons

The library in Athens deſtroyed.

sons that were slaine could not be knowne, the noblest men of the citie were in such dispaire, that they made account to liue no longer, because they sawe such tirannie and crueltie in *Sylla*, that an infinite number slew themselues before they should come to *Syllas* hand, at which time the learned libraries at *Athens* were destroyed quite and burned.

The most famous library at *Pergamus*, gathered together of all the vniuersities of the world, by the great diligence and industry of *Attalus* and *Eumenes*, kings of *Asia*, of the which library one *Euporion* had the charge, by the appointment of *Antiochus* the great, which was also burnt and destroyed in the warres of *Asia*, between *Antiochus* the great and the Romanes, which *Antiochus* by the perswasiō of *Hanibal*, would take warres in hand against the Romanes, supposing by his two Elephants, whom he named *Aiax* and *Patroclus*, to terrifie the Romanes with these beasts. *Hanibal* might haue tolde him he had foure score Elephants in his warres against *Scypio Affrican*, and after *Hanibal* was ouerthrowne, and his Elephants brought to *Rome*. *Metellus* at his victorie at *Panormus*, sent to *Rome* a hundred foure and twentie Elephants, and fiftie yeares before *Metellus*, *Pirrhus* was glad to leaue foure Elephants to beautifie the triumphes of *Curius Dentatus*, and to forsake the Romanes, and to flye to his countrie. *Antiochus* the great might haue knowne this well, eyther by himselfe, or by *Hanibal*, but being ouerthrowne of the Romanes, the library also of *Pergamum* was destroyed.

The library of Attalus & Eumenes in Asia destroyed.

Aiax and Patroclus.

Againe, the most noble library at *Rome* began by *Asinius Pollio*, and finished by *Mar. Varro*, was such, that both these great learned men had their Images and statues set vp in the market place at *Rome*, while yet they liued.

The library at Rome.

If the Romanes had bene as desirous of bookes and learning, as they were of bloud and spoile, *Cæsar* might as wel haue brought the library frō *Alexandria* to *Rome*, as he brought the pictures of *Cato*, *Petronius*, and others from *Affrike* to *Rome*, or as *Augustus* brought the picture of *Cleopatra*.

Lu. Scypio might as well haue brought vnto *Rome* the library of *Pergamus* from *Asia*, as to bring in long tables painted the forme and likenesse of 130. cities & townes, which he subdued and conquered in *Asia*.

The Ramans onely professed armes.

And so *Lu. Sylla* might haue brought the library of *Athens* to *Rome*, as well as he did bring all the cities of *Greece* set out and painted brauely in tables, banners and ensignes to aduance his triumph, but the Romanes esteemed nothing but victories, they weighed not for bookes, but for battels, they banished Mathematicians and Philosophers out of *Rome*, and out of all *Italy*, for the Romans professed onely armes, and yet many of them were learned: for *Cato* though learned himselfe, yet hee would haue no Philosophy read in *Rome*, hee much disliked that *Carneades* the Academick Philosopher, (who came as Embassador from *Athens* to *Rome*) should tarrie long there, least the Romain youthes that were desirous of learning and eloquence, would giue ouer the honor and glorie of Armes, and yet many of the best Romaine captaines were well learned.

It was but the opinion of *Cato*, for *Philopomen* the Greeke, by talking of warres with Captaines, and by reading of *Cincius* and *Euangelus* bookes, became an excellent captaine.

Lucullus in like sort himselfe being learned as it seemed, for *Lu. Sylla* dedicated his commentarie of 22. bookes vnto *Lucullus*, who was as noble a Captaine as

any

any was among the Romanes.

Alexander the great would neuer ſleepe in his bed without the Iliads of *Homer* vnder his pillow.

So *Cæſars* Cõmentaries at this time is no leſſe eſteemed with the Turkes, then *Homers* Iliads with the Greekes.

It ſeemed in thoſe dayes that it was not hard to find famous and learned libraries, when ſo many learned and profound ſchollers wrote ſo much, as *Callimachus* wrote eight hundred bookes. *Criſippus* a ſtoik Philoſopher, wrote more then others could read, ſo many Greekes and many Romanes, wrote all the dayes of their liues, but as you heard, the end of warre, ſword, and fire, conſumes all, eſpecially of ciuill warres. *Callimachus* *Chryſippus.*

Some bookes are alſo mentioned of the Prophets and of the Apoſtles in their writings, which are not extant, as the booke of the battels of the Lord, the booke of the Iuſt, called *Iaſher*, and the booke of the Chronicles of the kings of *Iudah*, often mentioned in the booke of kings. *Nomb.* 21. *Ioſ.* 10.

In the new Teſtament of the propheſie of *Enoch*, and the ſtorie of the body of *Moſes* mentioned in the Epiſtle of *Iude*, but now not extant.

Theſe things are alſo declared in the writing of *Nehemias*, how he made a library, and how he gathered the Acts of the Kings, and of the Prophets, the Acts of *Dauid*, and the Epiſtles of the kings. 2. *Mac.* 2.

CHAP. XII.

Of the breach of the lawe of Armes, of the trechery and murther that came thereby.

THe Castle of *Thebes* called *Cadmea*, was taken by *Phœbidas*, a Spartan captaine, before the Thæbans mistrusted any thing, for there was a league betweene the Thæbans and the Lacedemonians, howbeit the Lacedemonians against the lawe of armes, tooke the castle, and the captaine that then kept the castle, named *Ismenias*, and sent him to *Sparta* as a prisoner. *Pelopidas* and others saued themselues by flight; and for that the Spartans brake their league with the Thæbans, hereby grew great warres betweene the Lacedemonians and the Thæbans, to the vtter confusion of the Lacedemonians, and the last ouerthrowe of *Sparta*, at the battell of *Leuctres*, where *Epaminondas* & *Pelopidas* were victors.

The lawe of armes broke.

This ouerthrow fell iustly to the Lacedemonians, for that they brake their league and conditions of peace with the Thæbans, for the which it is lawfull among all nations to commence warre, so is it great wisedome for all nations to auoyd the great harme that may fall by entreatie of peace.

For vnder colour of peace many haue practised means to warre: so *Metellus* deceiued *Iugurth* with faire words tending to peace.

Philip king of *Macedonia*, hauing a vaine hope to haue peace with the Romains, thinking therby to repaire his force,

force, being before foiled by the Romanes, was the ſecond time vanquiſhed by the Romanes, thriſe he rebelled, and thriſe he was vanquiſhed. *Liui.* 32.

This was not that *Philip* father to *Alexander* the great, who neuer kept conditions of peace, but falſe and trecherous in all his promiſes: he could be as rebellious as the laſt *Philip*, but not ſo ſoone ſubdued.

Cotys, King of *Thracia*, vnder colour of a league, was with faire words allured to a banquet, where he was ſlaine. *Tacit. 2. annal.*

It was the counſel of *Archidamus*, *Ageſilaus* ſonne, to talke of peace to the Lacedemonians, & to prouide for warre, and therefore the Romanes gaue audience out of the citie to any forraine Embaſſador, eſpecially in matters of peace, and after they would conduct the Embaſſadors to ſhipping, to preuent practiſes and pollicies vnder colours of peace. *Thucyd. lib.* 1

The Romanes in this imitated the Athenians, who entertained the Embaſſadors of the Lacedemonians in like ſort, but *Rome* and *Athens* were much deceiued, for the cities of *Italy* often rebelled againſt *Rome*, and the cities of *Greece* againſt *Athens*. *Oroſ. li3. ca. 2*

Much murther and ſlaughter was euer found in the breach of faith, and much miſchiefe committed vnder colour of peace. *Godolias.*

Godolias being made gouernour by *Nabuchodonozer* ouer the reſt of *Iudea*, after *Ieruſalem* was deſtroyed, was deceiued by the faire words of *Iſmael*, who came with ten men with him that were ſworne to him to do what he would haue them to do in *Mazphah*, to the houſe of *Godoliah*, where he was well entertained, but *Iſmael* ſlew *Godoliah*, all the Iewes, and all the Chaldeys that *Iſmael* found waighting on *Godoliah*, and the next day after

Ierem. cap.41. that *Ismael* had slaine *Godolias*, certaine men came from *Sychem*, from *Siloh*, and from *Samaria*, to the number of foureſcore, which had ſhaued their beards and rent their cloathes, with meate offering and incenſe to offer in the houſe of the Lord. And *Ismael* went weeping out of *Mazphah* to meete them, and ſaid; Come and goe to *Mazphah* to ſee *Godoliah* the Gouernour, where *Ismael* ſlue them in the midſt of *Mazphah*, as hee did *Godoliah*, in the one he deceiued *Godolias* with faire words, in the other hee deceiued them with teares to come to *Mazphah* to ſee *Godoliah*, whom he ſlue all ſauing tenne, and threw their bodies into one pit.

Triphon, one of *Ismaels* broode, after he had taken *Ionathan* by deceit, he ſent him to *Ptolomeu*, where hee tooke *Ionathans* children for hoſtage, and money for his redemption. So *Triphon* promiſed to deliuer *Ionathan*, but *Triphon* killed *Ionathan* and his children againſt his faith, and promiſe, and the law of armes of all nations.

Triphon.

Alexander king of *Syria* fled to *Arabia*, to be defended from *Ptolomeu* his father in lawe king of *Egipt*, but *Zabdiel* the Arabian ſlue him moſt treacherouſly, and ſent his head to *Egipt* to *Ptolomeu*.

Bacchides and *Alcinus*, Gouernors vnder the moſt cruell king *Demetrius*, ſlue threeſcore Aſſideans, that came to entreat *Antiochus* for peace, againſt the lawe of armes.

The breach of the lawe of armes.

In like ſort *Nicanor* thought to deceiue *Machabæus*, as *Antiochus* did, vnder colour and pretence to ſeeke peace.

Met. Suffetius, Generall of the Albaines, promiſing by oath his faith and truth to the Romanes, and that his friendſhip ſhould not faile to be readie at the Romaines commaundement, yet breaking his oath in the ſame,

practiſing

practiſing his treachery againſt the Romane armie, he was bound to two toppes of trees both hands and feete, and terribly pulled in peeces by the trees. *Valer. max. lib. 7. cap. 4.*

The breach of faith by the lawe of armes ſet downe, was euer among the Romaines moſt ſeuerely puniſhed: in ſo much that the Romaine ſouldiers ſtoned *Poſthumius*, for that he denied the ſpoile which he promiſed to the ſouldiers.

The like is read, that the Embaſſadors of the Lacedemonians, being ſent to the king of *Perſia*, to haue his aide againſt the Athenians, being in league with the Lacedemonians, were taken and brought to *Athens*, and by the Athenians ſlaine. *Theucyd. lib. 2.*

The Embaſſadors of *Carthage*, and *Macedonia*, becauſe they did conſpire againſt the Romaines contrary to their league, were taken, and by the law of armes iuſtly ſlaine.

Diuers Embaſſadors were ſlaine for breaking theyr leagues againſt the lawe of armes, as the Embaſſadors of the Romanes were ſlaine by the Illyrians, the Embaſſadors of the Athenians by the Perſians, the Embaſſadors of the Perſians by the Macedonians, the Embaſſadors of *Dauid* king of *Iudah* by the Ammonites, not ſlain, but ignominiouſly abuſed; for *Dauid* ſent his Embaſſadors to *Ammō* the king to comfort him for the death of his father, in kindnes & of good will, but they had halfe their beards ſhaued, and their garments cut off at their buttocks, & thus were they turned back in reproach without thankes to *Dauid*. *2. Sam. cap. 10.*

So were the Embaſſadors of the Romanes without cauſe againſt the lawe of armes, moſt iniuriouſly ſlaine by the Illyrians, who were gouerned vnder a woman, to the great reproach of the Romaines, but the

Romane

L.Flor.lib.2. cap.5. Romane Embaſſadors being thus ſlain, had their ſtatues put vp in the Oratory, and their names written vpon their Images, *P.Iunius, & T. Coruncanus*, but the Romanes reuenged it to the loſſe of their kingdome.

Thus euery where trechery and murther was committed in all countreys, vnder colour of leagues and lawes broken, and moſt time without eyther lawe or league, but with violence and trecherie practiſed by many falſe ſtratagems among all nations.

Zopirus. As *Zopyrus* practiſed by a diſſembling ſtratagem to bring the Perſians into the hands of *Cyrus*, though ſome ſay it was *Darius*, by cutting & deforming his face, and

Front.lib.3. cap.3. mangling his body, in this pittiful ſort cõming to *Babilõ*, faigning and diſſembling that he had hardly eſcaped frõ *Cyrus* army, promiſed the Babilonians to do them great ſeruice to reuenge his wrong, if they would vſe his ſeruice. By theſe ſubtill and craftie meanes he brought *Cyrus* to be king of *Babilon*, of this *Zopirus*, *Cyrus* was wont to ſay, that he wiſhed as many friends like *Zopirus*, as a Pomegranate had kernels.

The like ſtratagem vſed the Grecian *Sinon* for *Agamemnon* in the warres of *Troy*, therefore *Agamemnon*

Ten Neſtors, & ten Vlixes ſaid, he had rather haue tenne *Neſtors*, or tenne *Vlixes*, then tenne *Achilles*, or tenne *Aiax*: for more doth counſell and pollicie profit in warre, then force or courage, and therefore when *Achilles* dyed, *Aiax* made claime to

Aiax. his armour, as one that might claime it beſt by the lawe of Armes, clayming a combat if any one would ſay the contrary.

Aiax being warned by his olde father *Telamon*, when he went with *Agamemnon* from *Greece* to *Troy*, to fight valiantly, & to aske at the gods hands good ſucceſſe and fauour, but *Aiax* more proud then wiſe, anſwered his father

ther, that ſlouthfull men and cowards ſeeke helpe at Gods handes, but ſaid hee could ouercome without Gods helpe. *Plyn. lib. 35. cap. 9.*

Vlixes alſo made claime to *Achilles* armour, ſaying, that his pollicie and counſell did profit more the Grecians in the warres at *Troy*, then the ſword of *Aiax*. *Agamemnon* knowing how much pollicie and wiſe counſell auailed in wars, gaue to *Vlixes* the armor of *Achilles*, for *Agamemnon* ſaid, had he had but ten ſuch councellors as *Neſtor* was, he doubted not but ſoone to ſubdue *Troy*. So *Cyrus* ſpake of *Zopirus*, and ſo *Pirrhus* ſpake of Romane ſouldiers, *Plus præſtant ſenes conſilio quam iuuenes armis*. *Cyrus and Agamemnons wiſh.*

Thus the Polymarchies of the earth ſeeke to cõquer another world like *Alexander*, being not cõtented with one, and couer all the ſeas with their ſailes like *Xerxes*, and to build caſtles high vnto the heauens like *Nimrod*, who wold build *Babel* to reach vp to heauen, to reuenge the iniury done to his predeceſſors by the vniuerſall deludge, reſembling much the battell of the Gyants, who challenged *Iupiter*, and the reſt of the gods to battell: but though this be fabulous cõcerning the Gyants, yet the building of *Babel* is written by *Moſes*, that *Babel* was builded ſo high by *Nimrod*, both to auoyd a ſecond deludge, and to reuenge his ſtock and family deſtroyed in the firſt: but the Lord ſaw their folly, confounded their workes by a confuſion of one language into many. *Xerxes.* *Nimrod.*

Philo might aske a queſtiõ aſwell now, why the Lord did not ouerthrow the tower of *Babel* with winde, tempeſt, and thunderbolts, as he did aske, why the Lord did not deſtroy *Egipt* with Lyons, Tygres, Beares and ſuch. But as *Philo* anſwered his owne queſtion, that it was to fright them with Frogges, Flies, Graſhoppers, and ſuche ſimple vermines, to ſhewe his mercie, and to ſaue them to repentance, and not to deſtroy them with *Philo.*

wilde beasts. And so with the like reason *Philo*, or any man for *Philo*, may now answere, that the Lord would not destroy the Tower of *Babel* with tempest and wind to destroy the people, but by diuiding of one tongue into many, that they might acknowledge the Lord to be God, and to confesse their owne folly.

2. *Reg.* 12. If *Nimrod* had confessed his sinne, and said I haue sinned, as *Dauid* spake to *Nathan* the Prophet, or with

Dani. 9. *Daniel*, who said, *Peccauimus, iniquitatē fecimus:* or with

Nehemi. 1. *Nehemias*, who said, I and my fathers house haue sinned, to whom the Lord shewed mercy.

Exod. 9. Wicked *Pharao* also said to *Moses*, I haue sinned against the Lord, and the Lord is iust, I and my people are wicked.

1. *Reg. ca.* 26. *Saul* said I haue sinned, and haue done foolishly. So

Iudas the traytor said, I haue sinned in betraying inno-

Math. 27. cent blood, but the Lord accepteth not the fained confession of wicked men.

CHAP.

CHAP. XIII.

Of securitie of Generalls in warres. Of celetitie in victories. Of diuers dreames and names giuen.

TWo much securitie was in *Pompey* his souldiers, after he had giuen two repulses to *Cæsars* souldiers at *Dyrachium*, as *Cæsar* said himself, the victory might haue bene *Pompeys*, if he had followed his good fortune. So againe if *Pompey* had followed his good lucke, and had not staied the Romane youthes being fierce to goe forwards at the battell at *Pharsalia*, he had put *Cæsar* to greater daunger then he was at *Dyrachium*.

So *Hannibal* was toucht with that fault by *Hamilcar* the African, that if he had gone forwards and brought his armie after the battell at *Canne* before *Rome*, as *Scipio* after his ouerthrow of *Hannibal* brought his force before *Curthage*, *Rome* might haue bene in as great a daunger as *Carthage* was. *Securitie in warres hurtfull.*

Nothing abused *Pompey* so much as his owne captaines, flattering him, and calling him the great *Agamemnon*, king of kings, by *Domitius*, *Scypio*, *Spinther*, and others, after the victory at *Dyrachium*, assuring themselues soone to ouerthrow *Cæsars* armie, and contending in brauery for offices at their return to *Rome*, drawing lots who should be Consuls, Prætors, Quæstors, or high Bishop, which *Cæsar* himselfe was at that time. *Pompeys parasites.*

It should seeme that *Pompey* and his captaines, made no doubt of the victory, for when his campe was taken, his tents and pauilions were full of nosegaies, and garlands of mirtle, and their coaches all couered with flow-

ers, their tables full of bowles of wine, as men more readie to doo sacrifice for ioy before the victorie, then armed and prepared to fight for the victory, At *Fortuna vitrea cum splendet frangitur?*

So also *Tigranes* king of *Armenia*, was flattered with his Lieftenants, Captaines, and other Parasites, who scoffed and flowted the Romanes, they sported and made a May-game of *Lucullus* army, some deuiding the spoile, and drawing lots before the battell began, much like to the Cherusſians, the Sueuians, and the Sycambrians, who gathered themselues together in a great army, they likewise like the Armenians, little esteeming the Romaines, deuided the Romane spoiles betweene them before they fought for it: the Cherusſians would haue all the Romane horses, the Sueuians would haue all the gold & siluer of the Romanes, & the Sycambrians all the Romain captiues taken prisoners in the wars. Thus had they fully concluded before the battel began, but it fell out otherwise, for *Drusus* the Romaine Captaine ouerthrew them, that their horses, their cattels, their chaines, their gold and siluer, and they themselues were a spoile and a pray to the Romanes. *Incerti exitus pugnarum & Mars communis* said *Cicero*, it was euer found in all warres, that *Nimia fiducia semper noxia.*

L. Flor. lib. 4 cap. 12.

The victory of Drusus.

The like victorie had *Lucullus* ouer *Tigranes* king of *Armenia*, whose captaines before scofted and flowted *Lucullus* army, deuiding the Romane spoyles before the battell beganne, but they were ouerthrowne by *Lucullus*, to the slaughter of a hundred thousand footemen, and the most part of the horsemen slaine, and the king himselfe hardly escaped: and for that so many were slaine of the enemies, and so fewe of the Romans,

The victory of Lucullus ouer the Athenians.

Plutarch

Plutarch saith, that the Sun saw not the like ouerthrow, that such varietie of shews were seen, of Chariots, Coaches, and of infinite number of Cartes, that carried the spoiles, of Armours, of Ensignes, of battering peeces, besides twentie cupbords full of siluer plate, thirtie cupboords full of golden vessels, eight Moiles laden with golde, a hundred and seuen Moiles loaden with siluer coine. *Plut. in vita Luculli.*

Crassus, at the sight of this *Lucullus* triumph, was afterwards when he was Consul with *Pompey* the great, so beyond all measure most desirous with all celeritie to take his iourney against the Parthians, with more haste then good speed.

In like sort the sight of *Milciades* triumphe mooued *Themistocles* in his youth to say, that he could not sleepe in his bed, before he had obtained the like triumph, and so he proued among so many great captaines in *Greece*, one of the greatest, for he was being but a young youth at the battell at *Platæa*, being the first battell and the first victorie that the Grecians had ouer the Persians. Hee was also at the battell at *Marathon*, with more commendatiō then he had at *Platæa*, but in the battels at *Salamina* and *Artemisium*, all *Greece* gaue him the honour and fame, the one by sea, the other by land: he did all thinges with such celeritie, that *Themistocles* himselfe would say, that whatsoeuer hapned to him well, happned by celeritie. *Themistocles celeritie in his victories.*

But it seemed that *Themistocles* with all celeritie missed to borrowe money in the Ile of *Andria*, though he brought two great and mightie gods with him from *Athens*, the one called the God of Loue, the other the God of Force, requesting the Andrians to lend some money to please & to satisfie the want of their Gods.

But he was answered by the people of *Andria*, that there were two as great goddesses with them in *Andria*, as there were in *Athens*, the which commaunded the Andrians, neither to lend, nor to giue any money to *Themistocles* gods, saying our goddesse of *Pouerty* weigheth not for loue, neither doth the goddesse of Impossibilitie weigh for force.

The Lacedemonians were not so religious as the Athenians were, for *Agesilaus* tooke another course thē *Themistocles* did, when he wanted money, he went to the confines of *Persia*, to spoile and to plague the Persians, for the Persians euer feared the greatnesse of *Agesilaus*, and yet was he but a litle lame man of stature, that hee was satisfied with golde and siluer to returne to his countrey, that *Agesilaus* would often iest and say, that thirtie thousand Archers did driue him out of *Asia*, which was the Persian coine, that was stampt with the print of an Archer: with these Archers the Persians caused oftentimes *Agesilaus* to returne frō *Persia* into *Greece* againe.

Thirty thousand archers draue Agesilaus out of Persia.

The like iest did *Gilippus* seruant, he told the Ephories of *Sparta*, that his maister *Gilippus* had vnder the roofe of his house, more Owles then all *Athens*, for the coine of *Athens* was stampt with the print of an Owle, as the Persians was with the print of an Archer: for *Gilippus* had taken from his maister *Lysander* much money, and hidden them vnder the shield of his house, and so by his seruant was in a iest betraied. Thus leauing *Agesilaus* with his Archers, and *Gilippus* seruant with his Owles, I will returne to *Themistocles*, to whom *Marcellus* shall be compared in celeritie, of whom *Hannibal* said, that *Marcellus* could not be quiet, neither with good fortune, nor bad, neither victor, nor conuicted.

An Owle printed in the coine of Athens.

Scypio Affrican with ſuch celeritie, after he had conquered *Hannibal* at the battell at *Zama*, ſoone ſubdued *Carthage*.

Pau. Æmilius with great celeritie ſubuerted the whole Empire of *Macedonia*, and brought their king *Perſius* and *Gentius* king of the Illyrians, both priſoners vnto *Rome* in his tryumphe.

Pompey the great vſed ſuch celeritie, that within fortie daies he vanquiſhed all the Pyrates, who had a thouſand ſhips on the ſeas, and taken aboue foure hundred townes, they robd and ſpoyld all marchant venturers, rifled and deſtroyed all the Ilands and townes vpon the ſea coaſt, and deſtroyed many Temples, they feared no force, neither weighed for kings nor ſubiects, and grew ſo ſtrong, that they ruled both land & ſea without lawe. But *Pompey* had ſuch victory ouer them, that after the great ſlaughter in the battell at the citie *Coraceſium*, he tooke twentie thouſand perſons priſoners: and thus in leſſe then three moneths *Pompey* ended and quite vanquiſhed the Pyrates. *Plut. in vita Pompei.*

Celeritie praiſed.

Cæſar in all his warres excelled all men in expedition and celeritie, in the which he had ſuch wonderfull good ſucceſſe againſt *Pompey* in *Pharſalia*, againſt his ſonne in *Affrica*, againſt *Affranius* in *Hiſpaine*, againſt *Cato* in *Vtica*, with ſuch expedition, that he became as you read, being one that was denied to be Conſul, to be *Perpetuus Dictator*, and the firſt Emperour of *Rome*.

Clau. Nero the Conſul, conſidering that *Italy* was plagued by *Hannibal* in *Lucania*, and by *Aſdrubal* his brother in *Vmbria*, made ſuch ſecret great haſt, that before *Hannibal* knew he went out of his campe in *Lucania*, he was in *Vmbria*, and before *Aſdrubal* knew he was in *Vmbria*, he was with his fellow Conſul at the battell

of

of *Metaurus*, where *Asdrubal* was slaine, his armie ouerthrowne, and his head sent to his brother *Hanibal* in *Lucania*: so that by one Romane stratagem, the two great Romane enemies, *Hanibal* and *Asdrubal*, were ouerthrowne, the one slaine at the Riuer *Metaurus*, and the other driuen from *Italy* into *Affrike*.

Polyb. 11. *Front. lib.* 1. *cap.* 1.

Celeritie vpon deliberation is most necessarie at all times, therefore the chiefe guard about *Romulus* person, were called *Celeres*, for their quickneſſe and celeritie in executing *Romulus* commaundement.

Dauid king of *Iudah* had such resolute men called *Cerethites* about his person, readie with such celeritie to effect any thing the king would commaund them, that when they heard the king longing for some water out of the well of *Bethelem*, they presently ventured theyr liues through the campe of the enemies, and brought water to the king from *Bethelem*, before the king missed them, but *Dauid* sacrificed the water vnto the Lord, and would not drinke of it, because his men offered theyr liues for it.

Cerethites.

Caleb vsed such expedition, after he had viewed and trauelled all the land of *Canaan*, that he returned within fortie dayes to the Hebrew campe with a full resolution, perswading *Ioshua* to take the warres in hand.

Caleb.

Ehud, one of the Iudges of *Israel*, who was wont to say to his souldiers, follow mee, went fully resolued to *Eglon* king of *Moab*, an enemie of the Lord, and therfore slew him in his chamber.

Many souldiers of the Lord, are resolued through faith, to effect many things with celeritie and zeale: so *Phineas* slew *Zimri* the Israelite, & *Cosbi* a Lords daughter of the Madianites, for that they offended the Lord in the campe, and therfore *Phineas* thrust them through both with his speare.

Nomb. 25.

Iehu

Iehu, though a wicked man, yet much commended for his resolute zeale, for that he ouerthrew *Achabs* house, slew *Baals* prophets, and destroyed *Baals* temple and his aultars. 4. *Reg.* 10.

The great kings of the world are resolued to hazard theyr liues to winne fame and glory, eyther by parasites or flatterers, moued therevnto, or by oracles of theyr Idols, or by visions and dreames especially, as *Astiages* king of the Meades dreamed that his daughter *Mandanes* which was *Cyrus* mother, made water that ouerflowed all *Asia*. *Astiages dreames.*

Astiages dreamed the second time, that a vine grew out of his daughters wombe, whose braunches couered all *Asia*, therefore hee called all his wise men and soothsayers of his kingdome together, to interpret him these two dreames, who tolde him that his daughter should haue a sonne that should bee such a king, that hee should rule ouer all *Asia*, which made *Cyrus* so ambitious and proud, that he could not be content with all the kingdomes of *Asia*, but must goe to be slaine in *Scythia*. *Herod. lib.* 1.

The like dreame sawe *Xerxes*, before his voyage in to *Greece*, that in his dreame hee thought hee sawe an Oliue tree crowned, whose boughes and braunches couered the whole earth, and withall suddenly vanished away. *Xerxes dreame.* *Alex. Neapolit. genial. lib.* 3.

The same Author writeth, that *Iulius Cæsar* dreamed that he lay with his mother, and by these meanes he was flattered by his soothsayers, that hee should subdue the whole earth.

Euen so *Hamilcar* Generall of the Carthagineans, thought hee heard in his sleepe a voyce that hee should the next night suppe in *Syracusa*, but he was so glad of *Cic. diuini.* 1.

his ſpeech, that he was deceiued of his hope, and yet he ſupt in *Syracuſa*, not as a conqueror but as a priſoner, but was deceiued as *Xerxes* was by the hope of his crowned Oliue, or as *Cæſar* was by his mother.

Cic. diuin. 1.

Hanniballs dreame.

Hannibal after the taking of *Saguntum*, dreamed that *Iupiter* ſhould call him into councell with the goddes, where hee was commaunded to take warres in hand againſt the Romanes, there hee ſeemed that *Iupiter* had giuen him a captaine to goe before him, euen from the councell houſe, one of the company of the gods, and looking behinde him, hee thought he ſawe a terrible monſtrous Serpent, which *Hannibal* in his ſleepe asked *Iupiter* what monſter that was, which was anſwered and ſaid to be *Vaſtitatem Italicæ*, the ſpoile and deſtruction of *Italy*.

Homer and *Virgil*, both faigned that all kinde of dreams paſſe through two ſundry gates, the true dream through the hornie gate, the falſe dreame through the Iuorie gate.

Yet we reade in the ſacred ſcripture, that *Ioſeph* was exalted by expounding *Pharaos* dreame in *Egipt*, and ſo was *Daniel*, by expounding *Nabuchodonozers* dreame in *Perſia*.

Ioſephes dreame.

But *Ioſeph* while yet he was amongſt his brethren a young boy, dreamed, and tolde his bretheren ſaying, we were making ſheaues in the field, and loe, my ſheffe aroſe and ſtood vpright, and your ſheaues ſtood round about and made obeyſance to my ſheffe. Then ſaide his brethren ſhalt thou be our king, or ſhalt thou raigne ouer vs? They hated him before, for that his father loued him more thē they, and for his dreame they hated him the more.

And *Ioseph* told his father and his brethren a second dreame, saying; I sawe the Sunne, the Moone, and the eleuen starres make obeysance to me, and his father rebuked him, saying; shall I, thy mother, and thy brethren, come and fall before thee? but yet his father noted his dreame: but his brethren tooke such indignation against him, that they solde *Ioseph* to an *Arabian* marchant, who solde him againe into *Egipt*, where he came by expounding of *Pharaos* dreame, of the seuen leane kine that did eate the seuen fatte kine, and yet were but leane, to be the second person, and the onely ruler of *Egipt* vnder *Pharao*. Thither came his brethren constrained by a dearth in *Canaan*, to buy corne in *Egipt*, and after *Ioseph* being knowne, his father *Iacob*, and all his housholde came. These were the Sunne, the Moone, and eleuen Starres: heere his bretheren performed the dreame, honouring *Ioseph* vpon their knees, as all *Egipt* did.

Ioseph's second dreame *Gen. 37.*

In like manner *Daniel* being a captiue of *Nabuchodonozers*, by expounding his dreame, and his sonne *Balthazers* after him, was commaunded to bee cloathed with purple, and to put a chaine of golde about his necke, and by proclamation made ruler ouer the third part of the kingdome of *Persia*, and to be one of the three Princes that ruled the kingdome of *Persia*, of a hundred seuen and twentie Prouinces vnder King *Darius*.

Daniel by expounding of dreames. *Dan. 5. & 6*

No doubt *Ioseph* was instructed by an Angell to expound the dreame of *Pharao*, and *Daniel* to expound the dreame of *Nabuchodonozer*.

Angels did instruct men, minister vnto men, rebuke sinners Angels comforted the afflicted, and fore-

told

told things, an Angell appeared to *Zachary*, who told him, that his wife ſhould bring forth a ſonne, and his name ſhould be *Iohn*. So an Angell appeared to the virgin *Mary*, and ſaid ſhee ſhould haue a ſonne, and his name ſhalbe Ieſus.

Abraham in the feaſt which he made to the Angels vnder the oake of *Mambre*, was promiſed hee ſhould haue a ſonne by *Sarah*, and was named by the Angels *Iſaac*, laughing, for that his mother laughed, hearing ſhe ſhould haue a childe in her olde age, being foure ſcore and tenne.

Iſaac named

So was alſo *Iſmael, Solomon, and Ioſias*, named long before they were borne.

The olde Hebrewes tooke example, for that the name of *Abram* was chaunged by the Lord, and named *Abraham*, which ſignified the father of many nations.

Iacob likewiſe was named of the Angell, (with whom hee wreſtled) *Iſrael*, the prince of God.

So the Hebrewes gaue ſuch ſignificant names of things to come vpon their children, that when they remembred the names of theyr children, they ſhould alſo remember the thing ſignificd by the name, as *Solomon* was named *Iedidia*, beloued of God, *Ioſias* an oblation to the Lord, and ſo *Iſmael* the ſon of *Abraham* by *Agar*, *Abſolon* the ſonne of *Dauid*, and others more, named of the Hebrewes in like manner.

Womẽ amõg the Iſraelites gaue names to their children.

Women onely gaue names to their children among the Hebrewes, as *Leah* and *Rachel*, *Iacobs* wiues, named the twelue ſonnes of *Iacob*.

So *Sampſon* was named of his mother, and ſo alſo was *Samuel* named by his mother, for the Hebrew women gaue ſuch names to their children, as ſhould containe

ſome-

something signified by the name, not following the fathers name, but one onely name, which the Hebrew women gaue to their children.

The Romanes had three or foure names commonly, contrary to the Hebrewes, and besides three or foure names which were proper vnto them, they would purchase as many names as they could get, as *Pub. Cornel. Scypio*, had the fourth name *Affricanuss* for his conquest ouer *Affricke*, and his brother *Lu. Scypio*, was surnamed *Asiaticus*, for the fourth name, because hee subdued *Asia*.

Lu. Q. Metellus, surnamed *Numidicus*, by his victories in *Numidia*. *Mummius*, for his victories in *Achaia*, surnamed *Achaicus*.

So the Romanes being glorious people full of their victories, would possesse as many names as they could haue, and being not contented with so many names, they would haue the moneths of the yeare to be named after their names. So *Iu. Cæsar* called the moneth *Quintilis*, after his owne name *Iuly*, *Augustus* the second Emperour, called the moneth *Sextilis*, after his name *August*. *Moneths named after the names of Emperours.*

So other Emperours imitating them, as *Nero* would haue the moneth of Aprill after his name *Neronius*, and *Domitianus* would haue October named *Domitianus*. Likewise *Claudius* wold haue May called after his name *Claudius*: and *Germanicus* would haue September named *Germanicus* after his name. So the Grecians began to honor *Demetrius* in like sort, in so much they decreed that the month *Manichion* which is Ianuary, shalbe called *Dēmetrion*, and their feast *Dionisia* which was dedicated to *Bacchus*, should be called *Demetria*, after *Demetrius* name, and that *Demetrius*, and his father king *Antigonus*,

gonus, ſhould haue their pictures ſet vp & carried in the ſacred banner of *Peplon*, where none but the picture of *Iupiter* and *Minerua* were ſet and placed.

Clearchus the tyrant would be called ſonne vnto *Iupiter*, as well as *Alexander* the great, ſo king *Antigonus*, becauſe hee might be called *Bacchus*, hee reſembled him outward in his habite, ware a Diademe on his head made of Iuie like *Bacchus*, and for his ſcepter, bare in his hand *Thyrſus*.

Alex. Neapolit. lib. 1. cap. 28.

The Greekes alſo, moſt commonly had but one name, vnleſſe he had a name added vnto it, either by ſome vertue or vice noted in him: as *Pericles* for his eloquence and ſweete perſwaſion, was ſurnamed *Olympius*. *Ariſtides* for his integritie, ſurnamed the iuſt.

The ſurnames of great Generalls and Captaines in Greece.

Antigonus for his liberalitie was ſurnamed *Doſon*, and yet reported in *Plutarch*, that hee promiſed any thing, and performed nothing.

So likewiſe the Greekes named thoſe that had any blemiſh on their bodies, as *Antiochus* ſurnamed *Griphos* for his great belly.

Another *Antigonus* ſurnamed *Gonatos*, for that hee had great knees. *Demetrius*, ſurnamed *Polycrates*, for his inuention and skill of warlike engines as *Elepolis*, thereby as famous welnigh as *Archimedes*: otherwiſe the Grecians vſed but one name.

And although *Ageſilaus* was a great ſouldier, for skil and knowledge in warre ſo famous, that hee was ſent from *Egipt* vnto *Greece*, for to be their Generall, and alſo among the Perſians ſo feared, and among the Grecians ſo eſteemed, and yet hee was called but *Ageſilaus*, without any ſurname of addition among the Grecians, neither other great captaines of *Greece*, as *Milciades*, *Themiſtocles*, *Cymon*, and others, had no ſuch ſurnames by their victories as the Romanes had.

The

The Hebrues alſo had but proper names, & ſome had their fathers name added vnto it, ſo our Sauiour in the Goſpell named *Peter*, *Simon* the ſonne of *Ionas*, ſo was it oftentimes ſpoken to *Eſay* the Prophet, *Eſay* thou ſonne of *Amos*; ſo all the Iewiſh Rabines were named after their fathers names, as *Iuda* the ſonne of *Dama*, *Simeon* the ſonne of *Gamaliel*, *Iſmael* the ſonne of *Elizei*, but among the old Hebrewes as you heard, they were ſo named as pleaſed the mothers. *Rabbi. Iuda ben Dama. Rab. Simeō ben Gamalael. Rab. Iſmael ben Elizei. Genebrardus, lib. 2. cron.*

The Egiptians vſed alſo Greeke additions to their names, as *Pto.* ſurnamed *Euergetes*, for his good deeds and benefites to his countrey. *Pto.* ſurnamed *Ceraunos*, that is to ſay, lightning, for his quicke diſpatch.

Pto. ſurnamed *Aetos*, an Eagle for his ſwiftneſſe and celeritie, and ſo *Philadelphus*, and other kings and great men of *Egipt*, added to their own proper names Greek ſurnames.

The ſurnames of the laſt kings of *Egipt* began from a ſouldiers name, who grew ſo great among the Egiptians, that he ſtrengthened and eſtabliſhed the countrey, being ſubdued and ouerthrowne before by the Perſians, that the Alexandrians ſo hououred him after his death, that all his ſucceſſors the kings of *Egipt*, were called after his name *Ptholomei*; for as all the firſt kings of *Egipt* were called *Pharaones*, ſo were the laſt kings of *Egipt* called *Ptolomei*. *Alex. Neapolit. lib. 1. cap. 2.*

So *Arſaces* a poore Scythian borne, a great ſouldier, with a great armie of poore baniſhed men of the Parthians, ouerthrew king *Zaleucus*, and reſtored the Parthians to their libertie, for the which benefites he was made king, and all the kings his ſucceſſors, were named *Arſaces* after his name. *Arſaces the name of all the kings of Parthia.*

Theſe

Theſe men ſeeke name and fame on earth, where they haue no citie, nor place permanent, but houſes made of clay, and forget to builde immortalitie and eternitie in heauen, they make ſumptuous and durable tombes for their bodies, like the Egiptians, which make pyramides for their dead bodies to dwel for euer. Some againe like the Agrigentines, which build them ſuch ſtrõg houſes as though they ſhuld liue alwaies, and yet eate & drinke, as though they ſhould die the next day. But we leaue theſe builders that build towers in the aire with *Nimrod*, and Iuorie houſes with *Achab*, and would loſe immortalitie with *Vliſſes*, for *Ithaca* his country, and come to *Paul*, who would be loſed from the bodie and be with Chriſt, and with *Ioſhua* to fixe our triumphes and tropheys in Heauen, with the euerlaſting *Ioſhua* Chriſt Ieſus the ſonne of God, who purchaſed vnto vs eternall habitations, and went in bodie before vs to prepare for vs a dwelling place: to him therefore with the father and the holy Ghoſt, be all honor, glory and praiſe, for euer.

FINIS.

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